

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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The Dark Line in John Three Sixteen

By Dr. Merrill C. Tenney,
Dean of Graduate School, Wheaton College, Wheaton, Illinois

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

There is no verse in the Bible that is better loved or quoted more often than John 3:16. It contains the whole of Christian faith in one plain sentence that a child can understand. God's attitude of love to the world, His free gift of eternal life, and the simple condition of obtaining that life by trusting in Christ are summarized in these wonderful words.

Nevertheless this text contains one phrase that puts a dark line in its bright picture. Just as a painter uses shadow to emphasize light, or includes some unpleasant object in an otherwise beautiful picture in order to bring realism into his work, so God has put into this glowing sentence a somber truth. The phrase, "should not perish," reminds us that there is a peril connected with the matter of salvation, and that the Gospel of God is intended to offset a danger that besets all of human life. There is a terrible alternative to the salvation which God has promised to those who believe in Christ. Apart from Him, they are threatened with eternal loss. Surely God would not frighten them with an idle tale, as a nurse tries to subdue a child by calling on the bogeyman, or by saying that a policeman will arrest him if he is not good. God is speaking sober truth when He says that a-

part from Christ men are lost, and that without Him they will perish.

To be "lost" does not mean that one is a hardened criminal or a disreputable ne'er-do-well. It simply means that one is out of touch with God, and that he does not know how to return to Him. God's Word makes plain that there are

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Dean Merrill C. Tenney

Our Golden Opportunity

"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:2.

SWORD Desired by 36 More Filipino Pastors Who Cannot Pay; Successful Methodist Pastor Says He Was Saved From Drift Into Modernism by the SWORD Somebody Else Paid for. \$50,000 Needed in Ministers and Missionary Subscription Fund

By the Editor

The Scripture given above plainly commands us, "Bear ye one another's burdens, and so fulfill the law of Christ." Again, the Scripture says that "We then that are strong ought to bear the infirmities of the weak..." (Rom. 15:1). Jesus told the apostles, "freely ye have received, freely give" (Matt. 10:8).

That means that Christians should take the Gospel to lost people. That means that Christians who are taught in the Word should teach others. That means that Christians who know the rich blessing in THE SWORD OF THE LORD, should share it with others. That means that a man who has a fair income should send THE SWORD OF THE LORD to an old retired minister who wrote last week, that on a pension he could not renew his subscription. That means that we who live in the United States and in the midst of plenty ought to send THE SWORD OF THE LORD to missionaries on the foreign field, to national pastors in other countries, and to others who need THE SWORD but cannot or, not knowing THE SWORD OF THE LORD, do not subscribe.

Missionary Writes Asking for Subscriptions for "36 Faithful Pastors" in the Philippine Islands

We are happy to have a good letter from Missionary William D. Hopper, a missionary of the Association of Baptists for World Evangelism. He is with the Visayan Fellowship of Fundamental Baptist Churches, Box 119, Iloilo City, in the Philippine Islands.

Brother Hopper writes as follows:

"September 28, 1956

"Dr. John R. Rice
Sword of the Lord
Wheaton, Illinois

"Dear Brother Rice:

"Some time ago I wrote you concerning the possibility of providing THE SWORD OF THE LORD for our national pastors. You wrote that you would be glad to attempt to do so, the Lord providing. I am herewith sending you a list of the thirty-six faithful pastors now serving churches affiliated with the Visayan Fellowship of Fundamental Churches. Thank you so much for the gift

Every Sinner's Body and Soul, Love and Service Is Purchased in Christ's

Four Installments

By Dr. T. DeWitt Talmage
Presbyterian, pastor famed Brooklyn Tabernacle, founder, "Christian Herald"

"Ye are bought with a price."—I Cor. 6:20

Your friend takes you through his valuable house. You examine the arches, the fresco, the grass plots, the fish ponds, the conservatories, the parks of deer, and you say within yourself, or you say aloud: "What did all this cost?" You see a costly diamond flashing in an earring, or you hear a costly dress rustling across the drawing room, or you see a high-mettled span of horses harnessed with silver and gold, and you begin to make an estimate of the value. The man who owns a large estate cannot instantly tell you what it is all worth. He says: "I will estimate so much for the house, so much for the furniture, so much for laying out the grounds, so much for the stock, so much for the barn, so much for the equipage—adding up in all making this aggregate."

Well, my friends, I hear so much about our mansion in Heaven, about its furniture and the grand surroundings, that I want to know how much it is all worth and what has actually been paid for it. I cannot complete in a month or a year the magnificent calculation; but before I get through tonight, I hope to give you the figures. "Ye are bought with a price."

With some friends I went into London Tower to look at the crown jewels of England. We walked around, caught one glimpse of them, and being in the procession were compelled to pass out. I wish that tonight I could take this audience into the tower of God's mercy and strength, that you might walk around just once, at least, and see the crown jewels of eternity,

of subscriptions for these men. I am sure that the material included in your paper will be invaluable to them in their ministry.

"I should also like to thank you for the gift of books which you sent to us for the Kabanakalan Fellowship Academy. I visited the school just two days ago. God is certainly working in this place. Almost three hundred young people are attending the school, receiving an hour of Bible class every day along with their regular high school subjects. Your books are a fine addition to their library and are in constant use. One of our missionaries is in charge of teaching the Bible subjects in this school and also in charge of all religious books in the library and so we are sure the books are receiving proper care and circulation.

"We read with interest your accounts of the trip to the Far East. Wish you might have visited us here in the Philippines while you were so near.

"May the Lord continue to bless you in your labors for Him. Yours in Christ,

William D. Hopper

"P. S. Would you please include us in the list of those receiving THE SWORD OF THE LORD along with the pastors, if possible? Thank you."

Enclosed with the letter was the promised list of 36 national pastors in the Philippine Islands. We will send the 36 subscriptions and the subscription to Missionary Hopper, and we are glad to do it. Although at barest cost to us in quantity rates, it will cost \$74.00 to send THE SWORD to all of them for a year. Who will pay the

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Dr. T. DeWitt Talmage

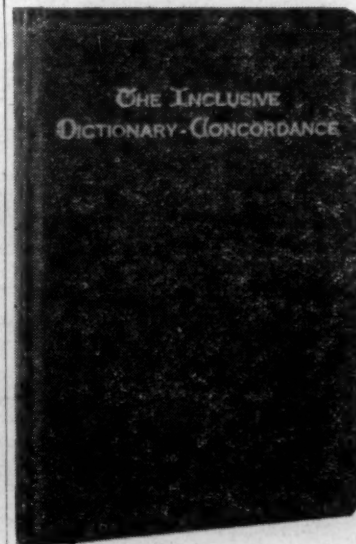
behold their brilliance, and estimate their value. "Ye are bought with a price." Now, if you have a large amount of money to pay,

you do not pay it all at once, but you pay it by installments—so much the first of January, so much the first of April, so much

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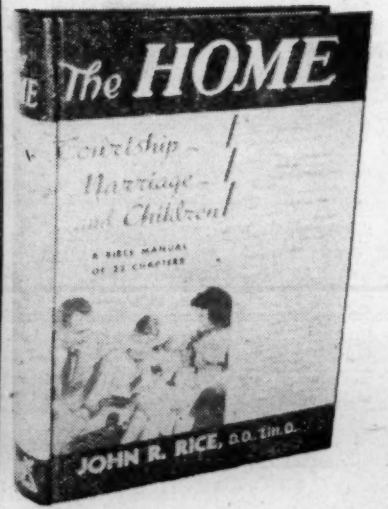
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THE HOME: Courtship, Marriage and Children, 381 pages, Bible manual on the home, 22 chapters. This beautiful and unique book has had 75,000 copies printed. It is extremely popular. Gives Bible answers to practically every problem about courtship, marriage, children, discipline, family worship, divorce, normal sex life, winning children to Christ, etc. Your copy absolutely free with six one-year subscriptions for \$10.00 (50c extra per year for subscriptions in Canada and foreign countries, because of extra postage on THE SWORD).

We want 40,000 new and renewal subscriptions in October and November. This is your opportunity. Get as many copies of each of these books as you can for gifts. Give gift subscriptions to THE SWORD OF THE LORD. We will be glad to hold subscriptions till the Christmas issue, and send a card ahead of time announcing your gift, if you say so.

Use the subscription coupon on page 10.

A New, Convincing, Scriptural Study on

Churches and the Church

The Mob at Ephesus Was a "Church"

The "Church in the Wilderness," Israel at Mount Sinai

Local Congregations of New Testament Christians Were Churches

The Church Which Is Christ's Body, Which Will Be Assembled in Heaven

By Evangelist John R. Rice, Editor

What is a church? In the Apostles' Creed is the ancient statement, "I believe in . . . the holy Catholic Church . . ." By this, Roman Catholics mean the Roman Catholic denomination. Many other Christians mean "the universal church," that is, the sum of all denominations and sects of Christians. Others simply mean the body of Christ, including all truly born-again Christians. This illustrates how much difference of opinion there is about the meaning of the word *church*.

I. What the Greek Word Translated "Church" Means

To many, the word *church* means a building. To most, the word *church* means a denomination; nation-wide perhaps, or world-wide. To multitudes of Christians the word *church* also means their own local assembly or congregation.

In the Bible, the word *church* is, with one single exception in Acts 19:37, always a translation of the little Greek word, *ekklesia*, which simply means "a called-out assembly." The word *church* is not used in the Old Testament. This simple Greek word with a simple meaning is always translated *church* in the New Testament except in Acts 19, where three times (vss. 32, 39, and 41) it is translated *assembly*. There are no other exceptions; everywhere else in the New Testament the little Greek word, *ekklesia*, is translated *church*.

And no other word in the Greek is ever translated into our English word, *church*, except one mistranslation in the same nineteenth chapter of Acts. There, in verse 37, "robbers of churches" ought to be "robbers of temples."

Let me say again that the word is a very simple word. It simply means "a called-out assembly." In the simple language of the Koine Greek in which the New Testament was originally written, the word *church* means a called-out assembly whether saved or lost, whether they meet for religious purposes or not, whether it refers to a group in the New Testament or in the Old Testament. If we will take the Bible at face value and let words mean what they simply meant when they were written down, it will help us to understand the wonderful truths that the Bible has concerning churches and the church.

1. The Mob at Ephesus Was a "Church"

In Acts, chapter 19, we learn how a mob of people was called together by the silversmiths who made idols. They were greatly excited because the Apostle Paul was getting people converted and some were beginning to think that the idols made by hands were no gods at all. The beautiful little silver images of the goddess Diana were made by silversmiths, and it was good business. They called a mob together to protest Paul's preaching and perhaps to do him harm. Now read Acts 19:32:

"Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together."

Here we are told that "the assembly was confused," but in the Greek this verse simply says that the *ekklesia* was confused; that is, the church, the called-out assembly was confused.

But the town clerk reminded the people of the strict Roman law which allowed no riots, and he advised them to take the matter to court and sue Paul and others if they had broken the law, then he said, "But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly." But in the Greek New Testament he simply said, ". . . in a lawful *ekklesia*," that is, a legally called-out assembly, a church.

And again, in verse 41 we read, "And when he had thus spoken, he dismissed the assembly." Or in the Greek, "he dismissed the *ekklesia*," the church.

The mob at Ephesus, the mob of people who worshiped the goddess Diana and hated the Gospel and wanted to kill Paul, was a called-out assembly, and so in the simple meaning of the Greek word it was a church. It was not a Christian church, of course, but it was a church. The word simply means a called-out assembly.



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Book Reviews

"WITH GOD ALL THINGS ARE POSSIBLE!" A popular book on prayer and faith which has had eleven printings. Without endorsing every detail, we feel that the book is readable, helpful, heart-warming, and will do much good.

Will you note, please, that the word *church* then does not mean a church building. It does not mean a denomination. It does not necessarily imply any particular kind of organization. The word *church* may refer to Christians or non-Christians, or a mixture. The word *church* in the Bible refers to a called-out assembly.

Of course the context may describe some particular kind of assembly, but any assembly of people together is a church in the simple meaning of the word.

2. The Word "Church" Used of Israel Gathered in the Wilderness Before Mount Sinai

We are accustomed to thinking of the church only in connection with the New Testament, because the Greek word for *church* is naturally not used in the Old Testament. But in Acts 7:38, Stephen, preaching to the Jews at Jerusalem, said that Israel, assembled at Mount Sinai in the wilderness, was a church. Let us read Acts 7:37 and 38:

"This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us."

The nation Israel, under Moses' leadership, was called out of Egypt and assembled in the wilderness, so, in the simple meaning of the Greek word *ekklesia*, they were a church. They were not necessarily a Christian church, however. Some of them were unbelievers. They did not have pastors and deacons. It was not a New Testament church, but it was a church, a called-out assembly.

So let us understand that the word *church* does not mean a church building. It does not mean a denomination. The word *church* simply means a called-out assembly. So it may be used, and is used in the Bible, of Israel in Mount Sinai, and of the mob at Ephesus in Acts 19; it may be used to refer to local congregations of churches in the New Testament, which is the usual meaning, and it may be used of the whole body and bride of Christ, including all the saved of all ages who will be called out to meet Jesus Christ at His second coming, and then will be assembled in Heaven.

The word *church* is a very simple word. And the context in the Scriptures always indicates what particular group is intended by the word.

3. The Word "Church" Most Often in the Bible Means a Local Congregation of Believers

The word *church* is used in the New Testament 109 times, as listed in Young's Analytical Concordance.

A large majority of times, perhaps ninety times, it refers to local congregations of Christians.

For example, in Romans 16:16, Paul wrote, ". . . The churches of Christ salute you." He meant local congregations of Christians. Again, Paul said that there devolved upon him the great burden of "the care of all the churches" (II Cor. 11:28). He meant groups of local congregations of Christians.

To Christians at Corinth he wrote, "Unto the church of God which is at Corinth . . . (I Cor. 1:2). Again, the epistle to the Galatians is addressed ". . . unto the churches of Galatia" (Gal. 1:2). And the book of Revelation is particularly addressed unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea" (Rev. 1:11). Here Paul writes particularly to local congregations in these seven cities in Asia Minor.

We can see, then, that the most common usage of the term *church* in the Bible is in referring to local congregations of Christians. In that case, it is very clear that they are Christians because they are called churches of Christ, and the context otherwise indicates that groups of Christians are meant by the term.

The Bible reader will be much interested to note that in the province of Galatia there was not one provincial church with branches in each city. No, they were "the churches of Galatia"—plural. Each local congregation was in itself a church. And there was no particular organic connection. There was no bishop over a group of churches. The local churches were not connected with a denomination. Each local congregation, an independent group of Christians, was a church.

We note, then, that the term does not mean a denomination. It does not mean a church building. It means a called-out assembly. Most times when used in the Bible it refers to a local congregation of Christians.

It is interesting also to note that the term *church* does not necessarily involve any particular kind of organization. Sometimes people say that a New Testament church is a group of baptized believers, with pastors and deacons as its officers. It is true that Christian churches did try to have only believers as members and these believers were baptized. And it is true that the churches eventually had pastors and deacons. But these are not part of the meaning of the word.

For example, at Jerusalem the apostles themselves had general supervision of the work. Yet we do not hear that they were elected as pastors. By virtue of their training and call by Jesus Christ they assumed charge. Later, from the fifteenth chapter of Acts, the account of the council at Jerusalem, we get the impression that the Apostle James presided and acted as pastor, though the Scripture does not expressly say so.

And we know that there were no deacons at the church at Jerusalem until there arose a need for them, and they were selected and ordained, as recorded in Acts, chapter 6. But it was a called-out assembly, a church, before there were any deacons.

Also it is interesting to note that a congregation that was not sound in doctrine was called a church, just the same as congregations that were sound in doctrine. Some bad heresies and some surprising and shameful cases of worldliness and sin had arisen in the church

(Continued on page 7)

The book is published by Life-Study Fellowship, Noroton, Connecticut. 214 large pages, cloth binding. See advertisement (page 4) in this issue offering the book free.



Is It Wrong to Save Money?

"Am I to understand it is wrong to save up a bank account, that we should work only enough to live on, and then expect Jesus to bless us, take care of and prosper us? But if we cannot save up money, how can we hope to buy a car, buy a farm to work and live on, or buy a house and lot in town? Or how can we start up any kind of business or future job if we are not to save up money? I have a small bank account, about \$100 and if I some day am to get into some business, I must have some capital to begin with. Also I look forward to owning a car, and, if God wills, I hope to establish a family some day. How can I do this if we should live just from day to day, not having any money saved up? I don't see how it can be done because in this world money is necessary in any enterprise or business deal. Also if we are not to look ahead or provide in advance, why do farmers raise crops? Because they know that animals must also eat in the winter time. Why do people build houses, build roads, office buildings and such? Am I to understand that we should just stand idly by and expect Jesus miraculously to cause houses, buildings, etc., to spring up?"

The possession of money or property is not necessarily wrong for a Christian. Certainly Abraham, Isaac, Jacob, David and Solomon were very rich, and the Bible did not condemn them for their possessions, nor does the Bible anywhere condemn wealth. What it does condemn in the strongest language is the love of wealth. Matthew 6:19-34 gives Jesus' teaching on this question. According to that passage, Christians should not lay up for themselves treasures (vs. 19). That means, I suppose, the hoarding up of wealth for the future, and I take it so literally that on that Scripture, I gave up my life insurance. Then people are urged to lay up treasure in Heaven, because where the treasure is, there will the heart be also. The essential thing, certainly, is to watch that we do not have our hearts set on wealth. My wife and I adopted the simple rule that we think we have a right to anything that is needed today, provided God gives it. I believe that modest capital for a good business or a car or a home might be counted everyday needs. While laying by treasure in property or in the bank, piling it up for the future, might be a sin, and would be if one's heart grew much attached to it. Once Mrs. Rice and I started saving up cash for a car. When we had saved \$247 the bank went broke and much of the money was never recovered. We usually buy our cars on the time payment plan, though I would pay cash if I could.

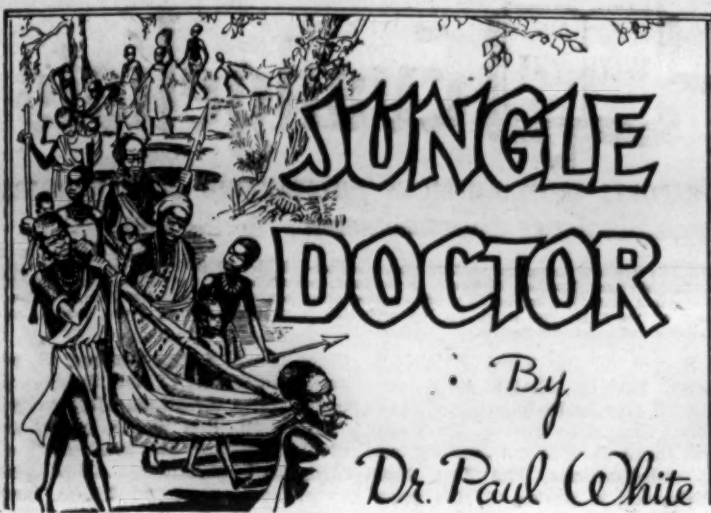
I think the important thing to remember is to beware of the danger of loving money or having our hearts too much set on treasure instead of trusting Christ day by day. The details each one will have to work out by the leadership of the Holy Spirit and by studying the Bible.

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD
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CHAPTER VII

Unfenced Zoo

"Good Morning, Doctor," said the black-bearded Sikh conductor. "Are you visiting your hospitals?"

"Yes, I'm going to Saranda Station, and then to Kilimatinde Hospital. What's up with the old train today, conductor? She's slower than ever."

"I regretfully would like to inform you, sir," said the tall Indian, "that this is due to the dampness of the wood which is the fuel of the locomotive. However, we shall only be three hours late."

This was nothing unusual, and I sighed contentedly as I thought: "At any rate, I'll be at the hospital in time for dinner."

The Tanganyika Express wound its way slowly over the plains. Some blue and white spotted guinea fowl that had been feeding near the line flew off clucking into the thorn bush. Half a dozen big baboons, chattering and scratching, swung their way through the undergrowth. It was breathlessly hot. The train went even slower, and labored its way up a steep slope. We were climbing the great Rift Wall. Round and round we dragged, at almost walking speed. A big African, herding a score of thin, hump backed cattle, leaned on his stick, and watched us.

At long last we pulled up at a station. The African stationmaster walked importantly about, waving a variety of flags. The conductor ordered African porters around, and I handed my bag through the window to a tall Arab with a fez at a rakish angle on his bullet head.

I greeted him in Kiswahili.

"Jambo (Good day), Abdul. *Habari yako* (What's your news)?"

"Mzuri (Good), Bwana."

"Abdul, can you run me over to the hospital at Kilimatinde? I've got my cook boy with me."

"Yes, Bwana, I'm going there, and shall take you both if you will travel in my lorry."

I handed my ticket to the African stationmaster, who said, with a rich Scotch accent: "Thank ye, sir," and turning to the conductor: "Bide a wee, mon, and I'll gi'e ye a hand wi' yon parcel."

He was a Nyasaland, and had been educated there by a Presbyterian Mission in the Southern Protectorate.

Behind the whitewashed station buildings stood a mechanical patriarch. I stood and looked at it, and laughed. What a machine! I climbed into it. Both its mudguards had fallen off ages ago, and the windscreen had been broken two years before that; if I could believe the smiling, coal-black lad who was filling the radiator from a rusty kerosene tin!

Abdul loaded some tins of petrol, a roll or two of calico, two bags of peanuts, and a bale of cotton blankets on to the back. Roger arranged himself among this baggage, and with a grind and a grunt we were off along the narrow straight road cut through almost impenetrable jungle. Masses of thorn tree grew right up the side of the track. Knob-billed birds, screaming raucously, flew among the taller trees that appeared above the tangle of thorns. Here and there were tracks where an elephant had crashed its way through the undergrowth. Occasionally we came to a deep and narrow watercourse.

It was a wild spot.

"I have brought my rifle, Bwana. This road is always full of animals, and you never know what's just over the next hill."

"Did I not have to walk along this road on my last Safari up here? Your machine had a broken axle. It was late in the afternoon, and when we passed that thick bit of jungle over the next hill, I felt somehow I would come face to face with something, and sure enough I did. An animal roared in the undergrowth. I stopped—there was a rustling of branches, and out rushed a wart hog and a litter of six little pigs. They looked at me, grunted, and disappeared into the jungle the way they had come."

Abdul laughed.

We were just coming to the crest of a little hill. But his laugh died in his throat as we came over the rise.

"O-o-o-o-o," said Roger's voice behind me.

Abdul's hand flew to the brake. I could feel something in my throat and wanted to swallow, but was unable. For there—coming towards us, right down the center of the road, was a fearsome-looking, black-maned lion!

Abdul groped for the rifle.

"Yah," said Roger's frightened voice behind me. "Behold, my blood has turned to water."

Abdul squinted down the sights of his rifle. He could choose the eye shot, which is both difficult and dangerous, or wait to shoot him through the heart. For this

the lion must oblige and turn slightly to the left.

He came on—and on—slowly but steadily—ever closer to us. I pressed my feet against the foot-board of the car, and did not feel encouraged when I noticed the way Abdul's hand shook as he held the rifle. The Africans at the back seat sat huddled behind the baggage. Suddenly the lion stopped and turned, giving the Arab just the opportunity he wanted. He pressed the trigger. The report still echoed through the forest as the lion turned his head towards us—and came on. Abdul made furious efforts to eject the spent cartridge, but it was stuck—and then I noticed the lion's legs shake, and when he was not fifteen yards away, he collapsed.

"P-h-e-w," said Abdul, "I didn't like that!"

In the meantime Roger's water had turned back to blood, and I had swallowed the what-not in my throat. Full of resolution we got out of the dilapidated lorry, and went to look at the creature. A small African boy pulled it by the tail. We stood round the carcass, and gave various estimates as to its size and weight, when I noticed Roger staring over my shoulder in a fixed way.

"U-g-h... Look..."

Emerging from the forest farther down the road was the lion's mate. A huge lioness! Hastily we got back into the lorry!

"I couldn't shoot two in the one day," said the Arab, as he put the lorry into gear. "I'm sure I couldn't." I have seldom traveled farther or faster in reverse. When we stopped, we talked of everything but lions for twenty minutes, and then made careful reconnaissance over the top of the rise. At last, when we saw that the coast was clear, we drove on to the C.M.S. Hospital. I was full of the story of our journey, but did not have the chance to tell it. I was met outside the ruins of an old German fort by the Australian nurse in charge.

"Oh, Doctor, I'm so glad you've arrived. You're just in time. A little boy has been carried in from forty miles away with an arrow wound in his eye."

I had just time to gulp down a cup of tea before going into the operating theater. It was a very ticklish business, that operation, but half an hour later, the little chap was lying in a cot covered with a patchwork quilt made by friends in Australia. I felt we had every chance of saving his eye. I shuddered when I thought what might have happened to that eye if we had not won the confidence of the family before. The witch-doctor could be relied upon to

produce some atrocity in such an emergency.

I felt a touch on my arm. "Doctor," said the African nurse. "Would you come and have a look at the dressing of a small boy? His head was bitten by a hyena. We sewed it all up again and put antiseptic medicine on it. It looked as though he had been scalped when he arrived a fortnight ago, but it looks much better now. You should have seen it earlier."

She shuddered—and it takes a lot to make an African shudder.

Sitting up in his cot was a cheerful-looking little person, his head swathed in bandages.

"Hello," I said, "so you're the hyena's breakfast, are you?"

He laughed. "I nearly was, Bwana. But my father heard me yelling and jumped up and beat the *mbisi* (hyena) with a stick that he pulled out of the fire."

The nurse unwound the bandages, and I looked at the ugly wound across the back of his head. His mother stood up from the little three-legged stool on which she was sitting.

"Bwana, I thought he would have died."

"That's more than likely," I replied, "if the sister had not done the right thing, and done it quickly."

"It is the goodness of God," she said.

"Truly," I replied. "Let us just thank Him."

So we knelt around the cot, and simply thanked God for helping us to save the little boy's life, and asked that he might use it in a useful way for Him later on. The relatives presented me with a wiry-looking chicken, which I accepted with due ceremony. As I walked down to the house with it under my arm, I told the Australian nurse about the lions.

"What a country," she said. "You never know what's going to happen next, do you?"

"Indeed you don't," I said, and indeed we did not, for when we came to the house we found that it had been invaded by black ants, and had to wait five hours before we could get into the dining room! That is Tanganyika for you!

But my animal experiences were not nearly over. A week later I was back at the base hospital a hundred miles away. It was early Sunday morning. The drums were being beaten for church. I was looking forward to a quiet day. It had been a hectic week of travel, punctures, bush operations, getting stuck in rivers, and camping out in the jungle. My cook, always an optimist, had made me a jelly!

"How are you going to make that thing set, Tim," I said.

"I'm always hoping, Bwana, that one day you will not have to drink it," he said. "Perhaps it will be cool today."

"Have you ever known it to be cool here, Tim?"

"No, Bwana, but then I've only lived here thirty years!"

I fanned myself with a topee. "Yah, I'm glad it's Sunday. Only very sick people will come to the hospital today."

I had hardly said this when I saw a cavalcade moving towards the hospital. I groaned, and walked out in the blazing sun to find out what it was all about.

A dresser came running to meet me down the path.

"Crocodile bites," he panted. "I've got the instruments on the theater. It's very, very bad."

In the ward I found a lassie of about ten years of age, with staring eyes, and drawn face. She was near the point of collapse. Her leg had been mercilessly bitten by one of the huge reptiles. It lay there in a pulped mass. Rapidly I gave her an injection to ease her pain, and set out to treat her shock. The father came with me as I went to the theater, to see that all was ready for the immediate operation that had to be undertaken.

"Tell me the story, father. How did it happen?" I threaded needles and picked out reels of catgut from the jars on the packing case cupboards. Standing silhouetted against the window was the tall African, a giant of a man with a black cloth thrown over one shoulder. He started his story:

"My daughter was with the women. She was drawing water in her clay pot, Bwana, down beside the Ruaha River. It was yesterday in the afternoon. As she



leaned over to fill the pot, the crocodile came out of the water. She tried to get away, but slipped in the soft mud, and in a minute it had got her."

"But how did she get away at all?" I asked.

"Oh, Bwana, she is a girl of courage. She broke her clay pot over its ugly snout. It let go, and she struggled, somehow up the bank. We came quickly and drove it back into the river with spears and sticks. We did not know what to do. The river is sixty miles from here."

"You didn't carry her all the way?" I said.

"Oh, no, Bwana. We waited beside the road till midnight. It was bitterly cold down there by the (Continued on page 10)



Dr. Bob Jones SAYS:



A few days ago, while in the midst of a very wonderful eight-day evangelistic campaign in Graham—Burlington, North Carolina, a very brilliant and attractive Jewish gentleman about twenty-eight years old introduced himself to me in the lobby of the hotel where I was staying and said, "Dr. Bob, I am a converted Jew; and I was led to the Lord Jesus Christ by a graduate of Bob Jones University," and he gave me the name of the graduate. He said, "This wonderful Christian young man and I were connected with a newspaper in the East, and he kept talking to me about the Lord and telling me I ought to be saved and told me how I could be saved; so I found the Lord." This lovely Christian Jew came out to our service that night and gave one of the most wonderful testimonies I have ever heard. You people who read this can have no real conception of what God is doing through Bob Jones University students in all

parts of the world. Our students go out into the world as good witnesses for the Lord Jesus Christ and as real soul winners.

Now, you folks who pray for Bob Jones University and who influence the right kind of students to come here and who invest money in this work are stockholders in all the things that God is doing through the University. We know that all really born-again Christians who know what Bob Jones University is doing are interested in the work of this institution that is being so blessed of God. So please keep praying for us and keep recommending the right kind of students and influencing them to come to Bob Jones University, and please make some financial investment. Won't you let us hear from you right away? Thank you and God bless you.

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(Advertisement)

LETTERS WE LOVE

By Evangelist Robert L. Sumner, Contributing Editor

We were really blessed by the wonderful letters from our readers during the 1956 "Letter Month"! People far and near, at home and abroad, have written to tell of the blessing that this old-fashioned, evangelistic weekly has been in their homes and ministries. Everyone likes to be encouraged and we are no exception.

It would be nice if we could share all the letters which warmed our hearts during the last SWORD "Letter Month," but since it is not possible in our limited space, we will try to share a few of them with you. From the Empire State of New York came a most heart-warming letter by a Methodist minister, part of which we quote here:

"I was saved 16 years ago this next August but not as a result of reading your fine magazine. However The Sword of the Lord publications, including the magazines and the books you publish, have meant much in my life as a Christian and in the last 5 years as a minister of the Gospel. Whenever we have guests at our home and I show them my study I point with pride to the books of Dr. John R. Rice and, if they don't receive it in the mail a copy of THE SWORD OF THE LORD. Since the recent subscription campaign on Sword Sunday in my church (Methodist), I'm glad to say that practically all the active families in my church receive your wonderful magazine.

"Sword publications and THE SWORD OF THE LORD itself have been faithful in warning against the various isms including modernism and have inspired me in my sermons, giving me new thoughts and interpretations. Books such as POWER OF PENTECOST, WE CAN HAVE REVIVAL NOW, THE COMING KINGDOM OF CHRIST, as well as the classic—PRAYER, ASKING AND RECEIVING, have been a real education in making me a better preacher of the Gospel. SWORD OF THE LORD's exposure of such infidel preachers as Nels F. S. Ferre, Bishop Oxnam, and the like have been exceedingly helpful and uncompromising."

(Signed) E. L. D.

Note that this good Methodist brother is especially thankful for the bold defense of faith against

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the onslaughts of modernistic attacks presented in THE SWORD OF THE LORD.

"Forget Your Modesty, Dr. Rice"

From Kansas City, Kansas, came a good letter from a well-known Baptist brother, expressing thanks for the same thing. This man, a holder of several doctor's degrees, a former university professor in psychology, and author of several books, wrote:

"Words at my command are inadequate to express my appreciation of THE SWORD OF THE LORD as the most inspiring and helpful Christian magazine it has ever been my pleasure to read. . . . We praise the Lord for Dr. Rice who boldly defends the fundamental doctrines of the Bible as the infallible Word of God. Personally, I enjoy reading the well selected sermons of the leading evangelists of America or even the world; that is, sermons from those who are living and also from those who have gone on to be with the Lord.

"Dr. Rice keeps us acquainted with those who preach sound Bible doctrine, and he likewise keeps us informed of the doctrines of the world as preached by those contaminated with so-called liberal-minded theologians. We need to know how to discriminate between sound Bible doctrines and the doctrines of incarnated Satans of the world.

"...Why not forget your modesty for a short time, Dr. Rice, and give us some of your sermons, for I have not heard you preach in person for a long time. I am sure that many readers will share this feeling with me."

Does Not Always Agree, But Loves Us Anyway

Some of the letters we received were from good friends who said frankly that they did not always agree with us in every matter, but still loved the strong presentation of Bible truths in THE SWORD OF THE LORD and praised it as an outstanding paper. For example, a Southern Baptist minister in Texas wrote openly indicating he is strongly for the denominational program, but still loves THE SWORD OF THE LORD. His letter was so interesting that we quote it here in its entirety:

"Just a line or two to inform you that I appreciate many things about THE SWORD OF THE LORD. I like its Bible-centered sermons that have helped me as a preacher many times. Your sermon on 'Compelling Them to Come in' which was in a recent edition was a real blessing and a CHALLENGE to me. I always enjoy sermons by Spurgeon, R. G. Lee, and the old masters, as well as various other great preachers that I meet with in THE SWORD.

"I pray that God shall bless you in your work and give you wisdom with your zeal. I do not agree with you on everything. For instance, on the matter of tithing—and yet we both agree on the TENTH, don't we? Nor do I fully agree with you on the attacks made on the co-operative program—and yet we both believe in missions and carrying out the Great Commission, don't we?

"I DO agree with many other things about your paper. I said the other day, 'I cannot talk about John R. Rice derogatorily—because, for one reason, I fear that I am not half the soul winner that man is.' I appreciate your concern for souls, your love for Christ, your desire of full consecration of life to God—and it seems to me that all who truly love Jesus Christ and believe the Bible will feel similarly—even though we do not agree on every proposition. God bless you, Dr. Rice. May our wonderful Saviour undergird you with daily power for daily tasks; and use us for His glory until 'He who opened for us the gate of grace shall open for us

the gate of Glory."

(Signed) E. J. H.

"The Best and the Most Complete"

From Greenville, Mississippi, a pastor wrote in ordering 200 copies of Dr. Rice's booklet, "What Must I Do to Be Saved?" Then he added:

"...I consider this as perhaps the best and the most complete tract on the subject of salvation. In fact, each year I give out many, many of them. Only eternity will reveal the number who have found Christ as Saviour through them.

"I wish to state also that I enjoy THE SWORD OF THE LORD greatly. I have been taking it for a number of years and often find much spiritual bread in it. We have in the past sent it out to our friends and relatives. The Lord bless you, and keep you burning for Him."

(Signed) I. A. A.

African Evangelist Likes Books

From far off Cape Town, South Africa, a native evangelist who had found some of Dr. Rice's books in a book store there wrote to tell of the blessings he had received from them and inquire where he could get more. His interesting letter, in part, is as follows:

"Greetings in the precious name of our Lord and Saviour.

"The purpose of my letter to you today is to thank you very sincerely for your two truly lovely, Holy Spirit inspired books namely, THE POWER OF PENTECOST and PRAYER—ASKING AND RECEIVING.

"Some months ago I found these books in a Cape Town book shop and was very glad to procure them.

"As a full-time coloured evangelist amongst my people here at the Cape, I have had much opportunity to pass on to them the valuable material found in the above mentioned books.

"God has richly blessed my own heart through the reading of those two books, and I can never be the same again as before I started to read your books.

"Thank you sincerely Doctor, my soul has been strangely warmed through your fire-filled messages..."

(Signed) A. E. B.

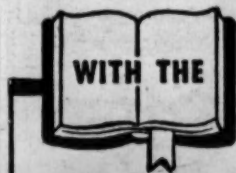
Wasn't Blessed to Receive THE SWORD

Thousands of miles away in the same dark continent of Africa, this time at the extreme northern point, came a letter from a missionary. He wrote:

"From a very busy life of language study in the very troubled land of Algeria, North Africa, I want to take the time and trouble to tell you how much we appreciate receiving THE SWORD OF THE LORD.

"Let me say to you very frankly that when I received the first copies of THE SWORD, I was not at all pleased at the prospect of receiving your paper weekly. But that was before I had ever read a copy. At present I cannot say how much I appreciate or 'Amen' its message. . . . Most of the articles I have thus far read are well worthy of being handled in a more permanent form (as I realize many are) than a weekly journal of limited distribution. I cannot over emphasize my appreciation for receiving one of your Christian worker's subscriptions.

"I would like to express my appreciation for one particular article that appeared in the January 6, 1956 edition entitled, 'Preacher Without Approval,' by Evangelist Bill Rice. It expresses exactly what I have tried to say to many, many young friends and acquaintances trying to live the double life of loyalty to a denomination and loyalty to the Lord at the same time. Needless to say I have all my Christian life fought the same battle. Perhaps I had less to lose than some in refusing to compromise denominationally, but they couldn't have had more to gain than I gained spiritually by being in the will of Christ. I only wish that this message could be printed in tract form and distributed in every Bible School (from Bible Institute to Seminary) in America. If it could keep even one young man from falling into the denominational compromise of a man-made hierarchy, controlled, narrow, ready made, mail order 'will of God,' by



REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Sword of the Lord EVANGELIST ERNIE HABECKER conducted a revival campaign with the Jones Chapel in Elkton, Maryland, and there were 39 conversions, and 15 rededications. The Rev. Allen Dickerson is pastor of this growing work. During the campaign, evangelistic pianist Leon Whitesell of Sweet Valley, Pennsylvania, played the piano. According to the evangelist, Mr. Whitesell is an accomplished pianist and a good evangelistic musician.

Evangelist Habecker also completed a splendid revival campaign with the Modena Presbyterian Church of Modena, Pennsylvania, where there were 69 conversions and 14 rededications. The Rev. Joe Stephens is pastor of this soul-winning church. Grant Nelson has joined Evangelist Habecker as song leader, and he spoke on Sunday morning at a nearby Sunday School with 39 first-time decisions for Christ! This made a total of 108 first-time decisions during the meeting. Leon Whitesell was pianist during this campaign also, but has returned to Mansfield College to continue his musical training.

Evangelist Habecker is a young man of power and vision. If you would like him in your church, write for further information to Evangelist Bill Rice, director, Sword Staff of Evangelists, 214 West Wesley, Wheaton, Illinois.

Rev. Frank B. Thompson, pastor of the Marlette Baptist Church of Marlette, Michigan, was chairman of counseling in the T. W. WILSON revival campaign there. He wrote Evangelist Bill Rice of the good attendance and said there were 200 who "responded to the invitation." We thanked this good man for writing but explained that it is a policy of The Sword that we do not report "decisions" and "responses." We asked him to write back, giving us a breakdown on the decisions that were made in the splendid revival campaign. This he graciously did. During the campaign there were "38 dedications for the Lord's work, 20 for assurance of salvation, and 142 first-time decisions for Christ."

Sword of the Lord EVANGELIST JOE B. RICE recently conducted a revival campaign with the Horace Baptist Church of Chrisman, Illinois. Garth Sibert is pastor of this rural church. The meetings were well attended and

trying to get either denominational recognition or support for a pastoral or missionary appointment, a trap into which I have seen so many fall, as I know you have, it would be well worth the time, the money, and the effort..."

(Signed) W. E. G.

What a blessing this paper has been all over the world, wherever it has been permitted to go. Many, like the last preacher quoted, would never have subscribed to the paper if someone else had not paid for their subscription. This man was even agitated to be receiving it—but then he began reading the soul stirring sermons and articles contained therein. That changed everything and now words cannot tell how greatly he appreciates the help it gives him in his ministry. Every letter quoted in this week's column is from a minister and how grateful they are for THE SWORD OF THE LORD.

Do you know some minister who should be receiving this paper and is not? Would you be willing to sacrifice and pay for his subscription out of your own pocket so that he might be introduced to it? Just this morning a letter came from a Christian couple who plan to send the paper to every minister in their large city, praying that its messages will help revolutionize their ministries. Perhaps you should do the same thing.

there were 6 conversions, 3 rededications, and 11 new families to begin daily devotions. Joe writes, "All in all, this was a happy revival. Three of the professions of faith were outstanding. All of them except one were adults. A good number of people promised to tithe."

Sword of the Lord evangelists are willing to go to large or small churches as God clearly leads. For information and dates concerning Joe Rice you may write to Evangelist Bill Rice in care of this paper.

EVANGELIST HUGH F. PYLE, 1721 South Gordon Street, S.W., Atlanta, Georgia, led revival services for 8 days in September in the Crescent Heights Baptist Church of Bessemer, Alabama. Padgett Cope is the pastor. More than 30 souls were saved and 50-60 came rededicating their lives. Several others joined the church by letter. Brother Pyle spoke at schools, on Birmingham radio stations, and to the Bessemer Baptist Pastors' Conference.

Dr. Elmer Piper, pastor of the First Baptist Church, Mt. Pleasant, North Carolina, sends a good report of a meeting there with EVANGELIST HUGH F. PYLE as speaker. About 20 conversions were recorded during the 8 days of services. Ten additions to the church were made. In addition to preaching, Brother Pyle conducted a Kids' Bible Club and a class for teenagers. Dr. Piper speaks of Evangelist Pyle as a "fervent and fluent preacher" who has a "kindness and tenderness in his manner and ministry which endears him to the people to whom he preaches."

Forty-one people came for baptism at the First Baptist Church, Plateau, Alabama, during an 8-day meeting held by EVANGELIST JIMMY O'QUINN, P. O. Box 711, Garland, Texas, and his song leader, Johnny Bisagno, Tulsa, Oklahoma. Twenty other additions to the church were made, and 3 of the church's young people dedicated their lives to special Christian service.

EVANGELIST BILL SMITH, Box 733, Winona Lake, Indiana, reports 3 conversions, 12 rededications, and 8 pledging themselves to have family altars in revival services at the Patterson Memorial Brethren Church of Hollins, Virginia. (Continued on page 5)

"With God"

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From the new book by this militant, evangelical Methodist Minister of more than 55 years, 33 of them at Trinity Methodist in Los Angeles.



Bob Shuler Met These on the Trail

Ernest J. Reveal

He doesn't know any better than to ask God
for what he needs.

Miracles of grace, coupled with the faith enterprises that Heaven has smiled upon, answer with a clear and challenging note the question marks raised by modernism today.

On January 24, 1904, at 7:30 in the evening, while a storm raged without, a poor, lost, defeated, wrecked sinner, whose body, mind, and soul had been seared with evil, threw himself on the floor in his own home and cried out to God for deliverance. He arose to face a new day, a new world and a new life. If you should tell Ernest I. Reveal of Evansville, Indiana, that there was nothing but emotion and fanaticism in a crisis conversion, he would not laugh at you. He would weep for you!

This man who knew sin at its worst and lowest is today recognized by tens of thousands as a saint, possibly as triumphant in 1955 as Elijah was in his mountain-top experience. Without so much as a high school education, he launched out into a ministry that has touched and redeemed thousands.

Reveal is a cripple. He leans against things when he prays. Standing one day on the streets of Evansville, he looked at the building just vacated by the Chamber of Commerce, which had moved into new quarters. He walked over and leaned against the building, took off his hat, and said, "O God, if You'll give me this building, You and I will do something in this town that will make Heaven glad." Within a few weeks Reveal had moved in and opened the Evansville Rescue Mission now known around the world.

Next door, separated by thin walls, was a dance hall and cabaret. Reveal and his "bums" proceeded to sing and pray. Reveal leaned against the wall of his mission next to the cabaret and prayed for the tarnished girls and sensual men on the other side of the wall. Within a month the proprietor of the cabaret was in to see Reveal. "You're disturbing my girls. They can't enjoy themselves with all that religion filtering through the partition," he complained. Reveal leaned the harder, prayed with more persistence, and his ransomed "bums" sang, "I am so happy in Jesus," with all their might.

Then came the day when the owner of the cabaret walked in with a grim smile and announced, "I'm licked. I'm moving out. I want to sell out to you." Reveal still has some of those card tables. What he didn't buy, the cabaret owner gave him.

Today that mission is at the very hub of the enterprise of redeeming grace in Evansville. The greatest evangelists of the world have preached from its pulpit—G. Campbell Morgan, Biedewolf, Sol Dickie, Charles English, James Gray, Leander Keyser, S. D. Gordon, William Evans, Billy Sunday, Gipsy Smith, Harris Gregg, Mel Trotter, Howard Hermansen, Homer Hammonree, George McNeely, W. G. Taylor, Homer Rodeheaver, Percival C. Morgan, Gordon Watt, P. W. Philpott, J. S. Flacks, Roy L. Brown, Herbert Bieber, Ironside, John Rice, Zeoli, VomBruch, Inglis, Robert Lee, Rimmer, Talbot, Wilson, McGinlay, Rood, Bob Jones, Al Conn, Morris, Ketcham, Roper, LeTourneau, Peltz, Pettin-gill, Havner. And on and on, the names might flow like a mountain stream of refreshing water! These men whose names are connected with the soul-winning enterprise of the past and present generation have been drawn from practically every denomination and country of the earth.

Almost a half million dollars has dropped, as it were, from Heaven in answer to prayer. Today the mission is running full blast. Camp Reveal, with 103 acres dedicated to Christ's love for the poor, has blossomed into one of the most glorious enterprises of redeeming grace in all the land. Thousands come the way of that camp every season. I personally had the honor of dedicating "Bethel, the House of Prayer," a lovely little stone church out in the woods. Possibly a hundred thousand people have turned aside to pray in that little chapel. Camp Reveal and Bethel came into being in answer to prayer.

One afternoon I passed Reveal, as he leaned against the outside wall of the mission, his hat in his hand, praying. About an hour later I found him at his desk. "You know what I was doing out there against the wall this afternoon?" he asked me. "I was asking God for a station wagon. We need one to carry the kiddies and poor folks out to the camp." "Did you get it?" I asked. "Sure, it'll be here all right," was his astounding answer.

A few days later, Reveal and his wife were taking me out to an adjoining town for lunch. I sat in the back seat, and the conversation in front ran something like this:

Reveal: "Now I couldn't help it if God gave me two station wagons. I didn't ask for but one."

Mrs. Reveal: "But you're always getting yourself into a tight place and then wanting me to pull you out. You can work this out yourself."

Reveal: "Oh now, I can't work it out. Both checks arrived in the same mail, I can't send one back. God sent them."

Mrs. Reveal: "But you had your lines out. Why don't you learn to ask one woman at a time? Here you buy a station wagon and put the name of one of these women in it and some of these days the other woman will find it out and where will you be?"

Reveal: "But we don't need two station wagons. More than that, God put both these names into my mind at the same time. What was I to do?"

Mrs. Reveal: "Well, I'm tired of your getting out in the middle of the lake and expecting me to pull you out."

And thus the conversation continued.

After lunch, we drove back toward Evansville. "Bob, I've got to go by Bethel," suddenly announced Reveal. So by Bethel we went. Reveal lost no time. He went straight into the little church, knelt at the altar and began to pray. Mrs. Reveal and I followed. His prayer was something like this:

"Now, God, you and I are in a tight spot. I asked You to give me a station wagon and You put the names of two women into my mind. I wrote them both. Now here's two checks. You know we don't need two station wagons. You've got to straighten this thing out. We'll both get a black eye over this business unless we do it right." And thus he prayed on and on, as though he were arguing the question out with God, standing not four feet away. After awhile, Mrs. Reveal got up and motioned to me. We walked out. "Isn't this a perfectly beautiful spot," said Mrs. Reveal. "Say, what will happen back in that little church?" I asked. "Oh, they'll fix it up," she answered contentedly.

After awhile Reveal came limping out, got in the car and we were off for Evansville. I couldn't stand it. I blurted out, "Did you get that station-wagon business adjusted?"

"Oh, sure," said Reveal. "You see, all the time I knew God sent one of those checks for upkeep and expenses of that station wagon. But I didn't know which one. God told me which one." A few days later he showed me the letter from the lady who said that she was delighted for her money to go for upkeep and expenses.

A banker in Evansville told me that one day one of his directors phoned him and said, "Do you know what's happening to our bank? Reveal is out there leaning against the wall with his hat in his hand. You know what that means." The banker told me that he called the other directors, sent the check, and that Reveal never came inside the bank and did not ask him for a dime.

Foolishness? Fanatical folly? Absurd, ridiculous, nauseating emotionalism? Don't you believe it! Evansville doesn't believe it. A hundred thousand people who have been touched and blessed, and many of them saved, as a result of the simple faith of Ernest I. Reveal, do not believe it. They believe that the God of Abraham, Isaac, and Jacob, the God of Paul and John the beloved, the God of the early Christian church, the God of miracle-working power across the centuries, is working, hand in glove, with this simple though strange man of prayer.

(Get this book, BOB SHULER MET THESE ON THE TRAIL, 42 fascinating character sketches, 185 pages, hard binding, \$2.25. Other books by Shuler: WHAT NEW DOCTRINE IS THIS? (\$2) and SOME DOGS I HAVE KNOWN (\$2). At your local Christian bookstore or add 5% (minimum 15c) for postage and handling and order direct from Sword of the Lord Publishers, Wheaton, Illinois.)

With the Evangelists

(Continued from page 4)

ginia, September 2-16. Rev. A. L. Lynn is pastor.

Fifty decisions to accept Christ were made in a week of meetings conducted by EVANGELIST PETE RIGGS, 213 West Walnut, Jacksonville, Illinois, at the First Baptist Church of Downey, California. Rev. Milton C. Gould says, "As pastor of the church, I appreciated immensely the wonderful spirit of love in which Dr. Riggs approached this week of meetings. I am confident that the entire program of our church was strengthened by his messages..."

EVANGELIST FREDDIE GAGE, 7709 Bearden Lane, Dallas, Texas, and his song leader, Jimmy Snellen, recently closed an 8-day revival at the Temple Oaks Baptist Church, Houston, Texas. Twenty-seven came forward on profession of faith in Christ, and 26 came by letter. Rev. Jack Blackwell commends Brother Gage and says, "I truly appreciate the emphasis Freddie gives on church relations. It is my opinion that churches interested in a real revival of spiritual awakening would do well to consider having this evangelistic team."

REV. PAUL O. RAKER of Faith Tabernacle, Winston-Salem, North Carolina, led services at the Oak Street Baptist Church, Eatonton, Georgia, September 10-23. Rev. Ray Anglea, pastor, describes Brother Raker as "a man of God who preaches uncompromisingly and stands for strong Christian convictions..." Eight conversions were made, 20 rededications were reported, and 16 family altars were begun.

Have you read the ads

Should YOU Send
a Bible Student
The Sword of the
Lord This Year?

Compulsory Sunday School

How often Christian workers hear indifferent parents say, "I'm not going to compel my children to go to church; I want them to choose their own religion and decide for themselves whether they want to go to Sunday school or not." The complete folly of this attitude is brought out by J. Edgar Hoover, quoted in the *Prairie Overcomer*. We quote from the article, which includes the *Prairie Overcomer's* comments on Mr. Hoover's statements:

"I had too much religion when I was a child. My folks made me go to Sunday school. To such complaints the Christian worker is supposed to have no reply. Is he only to hang his head and feel sorry?"

"J. Edgar Hoover of the F. B. I. asks a pertinent question: 'How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school anymore?' You tell him to go, and he goes. It is neither a sin nor a fault to compel him. Suppose Junior, all grimy and dirty, declares, 'I am not going to take a bath.' Do you wait until he is old enough to decide that he wants to take a bath? How many children would be in school this fall if attendance were entirely optional?"

"When it comes to spiritual matters, consider the natural dislike of the human heart for God. Shall we, then, let the child just grow up in sin and rebellion, and wait for him to decide what church he is to attend? Of course that is the way you treated your garden last spring! You just let it grow up—to grass, weeds, and thistles! Why not use a little garden gumption when it comes to the girls and boys?"

"The majority of real Christians today had to go to Sunday school when they were children. Early in life they came to Christ. They were 'trained up' in the way they should go, and they have not departed therefrom."

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The Great Deception

The appeal of socialism is something for nothing.

Men believe they will get more than they produce. Farmers get more than the market price for their crops. Residents in the Tennessee Valley get electricity at less than cost because, as the little boy said, "TVA is a river which flows through seven states and drains 41." New Yorkers get a subsidy from Washington to help build a colosseum. Residents of Los Angeles do the same. Each thinks he gets more from the common pot than he must contribute to it. Temporarily this is true for some people, but every dollar which goes to Washington comes back sadly clipped and in the end there is less for all.

Socialism can make good on its claim of giving people more than they produce only as long as there is a reservoir of dividable wealth produced under a free enterprise

system. The Russians are not getting more than they produce except as they loot it from surrounding countries. Yugoslavs are not getting more than they produce except what is sent to them from a relatively free America.

Politicians can sell socialism to the people in countries where there is a surplus of distributable wealth. The people buy it and get something for a time, but when the dividable wealth is exhausted, they find that production has declined and there is much less to distribute. Unfortunately by that time, government has gained such full control over them that it is difficult to rewin their freedom.

As someone has said, no people have ever entered the door of socialism when the price of admission was written plainly upon it.

—Christian Economics.

Our Golden Opportunity

(Continued from page 1)

actual cost of these subscriptions?

But when you send your gift, I hope that you will not limit it alone to these national pastors of the Philippine Islands, because day after day we have requests from people who need THE SWORD OF THE LORD and cannot pay for it.

These Filipino pastors live in poverty that is sometimes crushing. It would be most difficult for any of them to get the money to send for a year's subscription to THE SWORD OF THE LORD, although they need it most seriously. They have few books. Their hearts are so hungry. They will read anything that gives them material for the preaching of the Gospel. They need THE SWORD OF THE LORD but they do not have the money to send.

And if they had the money, in most cases they, like ministers in other foreign countries, would find it difficult or impossible to get permission to send American dollars out of the country. So "We then that are strong" will help those that are weak. We will send THE SWORD OF THE LORD and some good Christian will pay for it. We who have freely received will freely give, surely.

But this missionary who wants THE SWORD OF THE LORD for himself is typical of thousands of other missionaries. How the welcome of five or six hundred Protestant missionaries whom I met or spoke to in Japan, warmed my heart! And how they thanked me for THE SWORD OF THE LORD! It was delightful to find that men who really loved Christ and believed the Bible, from some 25 mission boards, men and women from Australia, Canada, England, Sweden, Germany, as well as from the United States, met me as a brother beloved. Lutherans, Episcopalians, Brethren, Pentecostals, Methodists, Presbyterians, Baptists, and missionaries of the Christian Missionary Alliance, and other groups seemed greatly blessed by THE SWORD OF THE LORD and took me to their hearts as a brother in Christ! These godly missionaries need THE SWORD OF THE LORD. Nearly all of them want it. We get letters of heartfelt thanks about it continually. I ask you, in Jesus' name, to send the means so we can send THE SWORD OF THE LORD to at least 1,500 or 2,000 missionaries soon.

National workers in Japan who can read English (which is taught in their schools) have been greatly blessed by THE SWORD OF THE LORD. I was touched again and again to the point of tears by the love and honor shown me by these men of God in Japan! And now much of Japan is open to me and to revivals because hundreds of these national pastors have read THE SWORD OF THE LORD for four or five years! And they have asked me to return in 1959 for three months of large campaigns in principal cities in Japan, because they know me through THE SWORD OF THE LORD, and they have learned to appreciate plain Bible preaching, and to long for great revivals.

The other day I received from a Japanese pastor a beautiful hand printed bookmark with a Scripture in Japanese characters.

And he wrote most humbly and graciously saying that he had received THE SWORD so long, that many others needed it who could not pay, and that he felt that we ought to take his subscription and send it to someone else since he had been blessed with THE SWORD so long!

But must we take THE SWORD from some who need it, but who cannot pay, simply because there is no one to pay for subscriptions to others? I think not. Surely many wish to help in this matter.

Methodist Pastor Says He Was Saved From Drift Into Modernism by THE SWORD Someone Else Paid for

I have before me a heart-warming letter from a Methodist pastor, in one of the principal cities of America. Since I do not have permission, I will not give his name or address. But someone else paid for a subscription to this Methodist pastor. He wrote asking that we cancel his subscription, when he was angered at the articles by Evangelist Robert L. Sumner on *The Interpreter's Bible*. I wrote him kindly, and now I share with you a paragraph or two from his letter.

He says, "Dear Brother Rice:

"When I wrote you a letter some time ago, asking that you cancel my subscription to THE SWORD OF THE LORD, I thought it would be the last that I would hear from you. The Lord apparently planned it otherwise because your answer made me face up to some of the fundamentals of the faith which I up to now had found easy to ignore. I have subconsciously been aware of the fact that, bit by bit, the essential doctrines of the faith were being diluted in my thinking until I wasn't sure what I believed. Your letter made me face these questions honestly, and I thank you for this.

"It was a misdirected sense of loyalty relative to the infallibility of my Methodist brethren that led to my denouncing you for having denounced them.

"Being honest hurts sometimes, but the truth is, that after having read one of Brother Sumner's articles I found myself in complete agreement with his remarks. It aggravated me so much that a nondenominational publication could make me lose faith in some of our denomination's leaders that the best way to relieve myself of this feeling was to shut the door on the source of my enlightenment. So, I asked you to please cease sending THE SWORD OF THE LORD to me. I was wrong. I not only hope that you will continue to send the paper, but if you would, please send all of the back issues relating to *The Interpreter's Bible*. I threw the last few copies away, purposefully ignoring what Sumner had to say, simply because I contemplated buying that very set. I promise that THE SWORD OF THE LORD will receive my reading interest in the future."

This good man says that he has known he has been under very careful observation. He says, "They have given me every opportunity for advancement and

The Dark Line in John 3:16

(Continued from page 1)

five aspects of being lost that apply to all men.

The first of these is

Bewilderment

Daniel Boone, the famous frontiersman of Kentucky, lived most of his life in the uncharted wilderness that was then the "Wild West." Once he was asked if he were ever lost. "No," he said, "but once I was badly bewildered for three days." By his knowledge of woodcraft he found his way back to civilization, but in the spiritual realm there are many who are hopelessly confused, and who never make their way to God. The puzzles of life are too great for them, and they cannot find any adequate answers.

These puzzles must be answered if men are to find the life that God has for them. A traveler who visits a foreign country usually tries to find a map or to obtain a guide so that he will not be embarrassed by going to the wrong places or by misunderstanding the people who talk to him. If he cannot read the signs, nor speak the language, nor understand the layout of the streets, he can be lost in the middle of a city. Those who live in God's world but who cannot discern His hand in the circumstances of life, nor understand His truth, nor fit their lives into His plan, are equally lost. They may be neither bad nor ignorant as the world sees it, but without God they will perish.

God gave His Son that He might save men from bewilderment. A puzzled man said to Jesus, "We know not whither thou goest; and how can we know the way?" Jesus replied, "I am the way, the truth, and the life: no man cometh unto

the Father, but by me" (John 14: 5,6). He promised to send the Holy Spirit to guide us into all truth, and to provide spiritual certainty, enabling His followers to say, "I know."

The uncertainty of being lost produces

Aimlessness

As long as a man is certain where he is going, even though he may traverse unfamiliar territory, he knows his relation to the purpose and end of his journey. If he loses his way completely, he wanders in circles until hunger and exposure overcome him. Because men have forsaken God, they have lost their moral moorings, and they stray helplessly, becoming ready prey for all kinds of evil.

A sailor in uniform came into a church service with his wife, and promptly went to sleep. When the pastor shook hands with him at the end of the meeting, he noticed that the sailor had been drinking. A few weeks later, when the young fellow responded to an invitation, the pastor asked about the episode.

"Preacher," he said abruptly, "do you know why I drink the stuff?" The preacher said that he did not, and asked him why, expecting him to make some lame excuse. "Because you like it?"

"No," the reply came, "I hate it."

"Why drink it, then?" "Because when I am off in the middle of the Pacific on a destroyer away from home and friends, I want to forget it all, and drink helps."

By his confession he admitted

(Continued on page 7)

today I have a very wonderful church in ----- . It is for this reason that I have been careful about contradicting any of our church publications or policies. I do believe in the historic Christian faith with all my heart and I wish to apologize for my attack on you. I realize that you are a very busy man and I can only feel that it must have been directed of the Lord or you would not have taken time to write me such a thorough letter. Your spirit has truly been that of a Christian. If I expected a letter from you it, in my thinking, would have been a rebuke."

Then follows a kindly invitation for the editor to come to see our brother.

Don't you wish you had been the one who paid for that Methodist preacher's subscription to THE SWORD OF THE LORD? Little by little he was slipping away from the fundamental faith in the Word of God. But THE SWORD brought him face to face with his original convictions and vows, and showed him how he was drifting from the solid anchorage of faith. Now he is willing to face the truth openly, and stand up for Christ and the Bible, and all because of THE SWORD OF THE LORD under God's blessing.

That was the second letter which we received in recent months from Methodist pastors who had gone far down the road toward modernism but now had found themselves checked by THE SWORD OF THE LORD and wrote in profound gratitude to the editor. And down in Georgia, a Methodist pastor drove across the state to shake my hand and tell how two articles in THE SWORD OF THE LORD brought him back to his abandoned faith, the faith which had been shipwrecked in a Methodist university, and had led him to leave the ministry. Now he was back in the harness preaching the old-time Gospel, and he drove a hundred miles to shake my hand and tell me so!

In Jesus' name, help me to help preachers in America! Some of them know that they need THE SWORD OF THE LORD, and others do

not. Many would be tremendously blessed by it if they had a chance to read it. It will color the thinking, the preaching, the prayer life, the soul-winning efforts, of every preacher we can get to read it. In Jesus' name, is it too much to ask that every reader who believes in what the SWORD stands for, send some kind of an offering to the Ministers and Missionary Subscription Fund, to help us send THE SWORD OF THE LORD to preachers?

Many preachers can pay for their own subscriptions. Thousands of them do. But God wants to bless the rest of the preachers, too. And we that are strong ought to bear the burdens of the weak. We who have freely received ought to freely give. We ought to bear one another's burdens and so fulfill the law of Christ.

My heart is deeply concerned in this matter. But I know God is even now laying it on the hearts of many to help.

I ask nothing for myself. We simply want you to help us to help others. If you will help send THE SWORD to these Filipino pastors, to the dear old retired preacher who could no longer subscribe on his wee pension, to native Japanese pastors, to thousands of missionaries, to pastors not now acquainted with THE SWORD OF THE LORD, then send your offering at once to the Sword Ministers and Missionary Subscription Fund. And God bless you. He will repay; I am certain of that.

The Lord Jesus tells us, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). May He guide you and me in this matter so we may do what ought to be done. It is our golden opportunity. I know many will want to take advantage of it.

Address your letter to the Sword of the Lord, 214 West Wesley, Wheaton, Illinois, and designate your gift for the Ministers and Missionary Subscription Fund, if God so leads.

A gripping, stirring, revealing book—

LODGES

Examined by the Bible

By Evangelist John R. Rice

The author, when a young preacher, was led into the Masonic lodge, as a good many preachers, not well established in the Scriptures, are led. He was told that the lodge would give him more influence over men, that nothing in the lodge would be contrary to his duty to his God or to his country.

The shocking things he learned about the unchristian nature of the lodge, the ungodly people in it who do not claim Christ as Saviour and who do not believe the Bible, about the sacrilegious lodge oaths clearly forbidden in the Bible, etc., led him to withdraw from the lodge. As God gave him further light, through study of the Word, he felt he must write this book of warning and teaching. It is sane, Christian, kindly, but gives incontrovertible proof that the teaching of the lodges is that of modernism and Unitarianism, directly contradicting the plan of salvation taught in the Bible. He shows why Christians sin against God to be yoked up with unbelievers in the lodges; shows how the lodge oaths bind men with sinful companions.

You will be amazed at the testimonies of men like President of United States, John Adams; another President, General Grant; statements by D. L. Moody, by Dr. R. A. Torrey, Dr. James M. Gray, by the famous evangelist Charles G. Finney, by Wendell P. Loveless of Wheaton and many others. You ought to know the official stand of Moody Memorial Church in Chicago; of large groups of Lutherans, of The Christian Reformed Church, of Mennonites, and other Christian bodies who have outlawed the lodge.

It tells about the murder of Captain Morgan by Masons. It tells how Masons and Odd Fellows are forbidden to pray in the name of Jesus Christ, in the lodges. It shows how the religion of the lodges is modernism and infidelity, denying the deity of Christ, denying salvation by His blood. It shows how millions go to Hell depending on false hopes given by the lodges.

Many men, some of them high up in lodge circles, have quit the lodges as a result of this book, as evidenced by letters on file.

There are nine strong chapters, eighty large pages. It ought to be widely scattered as a missionary work. It is a dictionary of facts about lodges and Bible teaching on the subject that ought to be in the hands of every Christian. Price, only ----- 50c

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The Dark Line in John 3:16

(Continued from page 6)

that he was unsure of himself and that he had no real security on which to lean. In danger and loneliness he did not possess the assurance of the psalmist who said, "Pour out your heart before him: God is a refuge for us" (Ps. 62: 8). When a troubled man cannot turn to God, he relies on other supports to give him confidence, and so involves himself in wrong doing and sorrow.

Aimlessness leads to

Futility

Like a horse in a treadmill, forever walking and arriving nowhere, man without God soon finds life tasteless and profitless because he is accomplishing nothing of lasting value. He builds a stairway to nothingness. Like a child at the seashore, he laboriously constructs a castle of sand, only to see the tide of years relentlessly wash it away. If he has not followed God's directions in planning his life, he will find that his work was in vain, for God cannot use what is contrary to His plan and purpose.

The lost man will be eternally useless to God, but will not be an-

ihilated. To be lost does not entail the cessation of existence. The purchaser of an automobile was driving his new car home when it stalled on a railroad crossing. Looking up, he saw that a fast train was approaching at full speed, and that he would have no time to start the car. He and his wife jumped to safety just before the speeding locomotive hit the automobile broadside and instantly ground it into shreds of worthless junk. The car was not annihilated, for all of its metal, wood, and upholstery were still in existence. It was not lost, in the sense that it could not be found, for the remains were quite evident. The owner, however, had to charge it off his books as a total loss because it would no longer fulfill the function for which it had been made, and it could give no further satisfactory service.

In similar fashion men are lost when they are not satisfactory to God. They may still exist as personalities; they may possess some good and attractive qualities; but if they are not operating in connection with God's will they are lost. The hundredth sheep as-

tray on the mountain was of no use to the shepherd unless he were in the fold. The coin that the woman dropped did not forfeit its mint value when it rolled into a dark corner, but it might as well not have existed as far as its owner was concerned. The boy in the far country was still legally the father's son, but while he stayed away from the homestead he contributed nothing to the family. A man without Christ is doomed to perish because God cannot use him in His kingdom.

For any life to be effective, it must be founded on Christ, because only He can provide a solid foundation for an enduring superstructure. In one of the eastern cities of this country a contractor agreed to erect a building for a manufacturing firm. He neglected to make a careful survey of the type of soil in the lot where he planned to build. It seemed to be solid, but deep under the surface was a layer of quicksand. When the foundation was poured, it disappeared overnight, leaving the contractor to stand the loss. He was forced into bankruptcy simply because he did not build on solid rock.

Building without Christ means that inevitably the structure will perish. The Bible tells that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Christ is the only sure moral safeguard and directive of life. Nobody else can rescue life from uselessness. Nobody else can make human effort fruitful. Christ alone can save from futility.

"Perish" means

Isolation

A useless article is flung out on the rubbish heap. A diseased per-

son is kept in quarantine at a safe distance from others who might be infected. A shipwrecked sailor is lost to his friends because he is separated from them by space or by barriers that prevent contact with the world. Paul in writing to the Ephesians said that they "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). The lost will forever be homeless, separated from God who is their rightful Father and center of life.

Edward Everett Hale tells the story of a rebel against the United States in the early days of the country, who was arraigned before a Federal court for treason. During the progress of the trial he cursed the United States, and said that he wished he might never hear the words again. He was removed from the courtroom while the judge deliberated, and when he was brought back, a unique sentence was imposed upon him. The judge gave him his wish, and told him that never again should he hear any mention of his native land.

Instead of being remanded to jail, he was placed on board a ship, and whenever it was about to make a return voyage to its home port, he was transferred to another boat, so that he could not see the shores of America. Confined to a cabin, he was fed well, and was allowed to have a measure of comfort. Nobody ever talked to him about home. If a newspaper were given him, it was first censored to remove all allusions to America. No books or parcels of American make were ever put in his hands. He was treated with cold silence, and as far as the sailors were concerned, he might as well

have been dead. In this dreadful isolation he lived out his days, and, so the story goes, only at the end did he gain a late respite that put him in touch once more with his homeland.

The story is a faint picture of what happens to a man who repudiates Christ. Little by little he draws away from the Saviour until Christ vanishes from his consciousness, and the deluded man thinks that he is living a normal life. Ultimately he will realize that God has forever withdrawn from his universe, and it will be too late to recall Him. Even though God is love, lost man faces an eternity without love. In spite of God's mercy, there can be then no reprieve from the full penalty of sin. If God is light, man who is alienated from Him must sit alone in everlasting darkness.

To perish, finally, means not just misfortune, but positive

Danger

Christ did not sacrifice His life on the cross to procure for men a mythical salvation from an imaginary peril. Jesus spoke in stern language of the dreadful alternatives to eternal life awaiting the careless and rebellious. The man who built his house upon the sand was destined to suffer ruinous collapse (Matt. 7:26,27). The unrepentant cities of Galilee were told that they would be "brought down to hell" (Matt. 11:23). The tares in the field are doomed to be cast into a furnace of fire: "there shall be weeping and gnashing of teeth" (Matt. 13:42). "These," said Jesus of the goats at the

(Continued on page 8)

see **CONTINENT IN FERMENT** **see**

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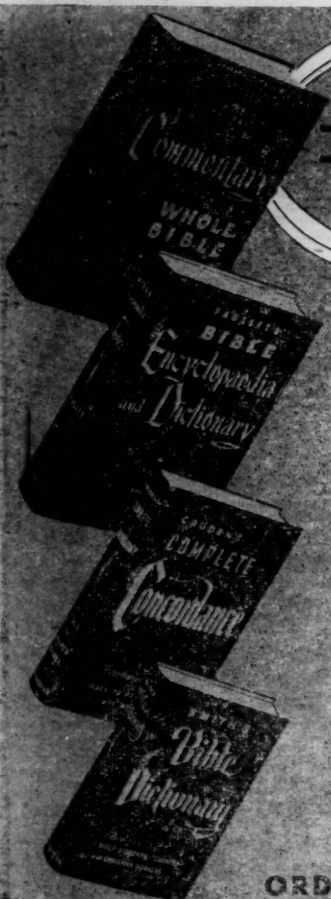
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Churches and the Church

(Continued from page 2)

at Corinth. One man lived in sin with his stepmother and the church did not rebuke him. Other Christians got drunk at the Lord's Supper. There arose a great many dissensions and arguments, the church dividing into parties—some favoring Paul, some Apollos, and some Cephas (Peter). And this worldly group of Christians was still a church in the language of the New Testament.

The church at Corinth went off into a tongues heresy which Paul strictly rebukes in the fourteenth chapter of I Corinthians. But the heresy in doctrine did not change the fact that it was a called-out assembly and so it was a church. And since the people were Christians, it was a Christian church, though not a perfect one, of course.

The churches of Galatia had fallen into a legalism very much like Seventh-Day Adventism today, in some matters. They wanted to return to the ceremonies of the law—circumcision, keeping the Jewish sabbath, etc. Yet they were nevertheless called "the churches in Galatia."

Some stirring rebukes are given to the seven churches in Asia Minor to whom the seven letters are written in Revelation, chapters 2 and 3. But despite the heresies and despite the fact that they had some unsaved members and others who were very worldly, they were churches, in the simple meaning of the New Testament word. A called-out assembly is a church. When it is an assembly of Christian people knit together in the name of Christ, it is a Christian church, though it may not be a very good church.

It will help us to understand the simple meaning of a Christian church as a called-out assembly if we consider what Jesus said in Matthew 18:15-19.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

We will not discuss in detail the general teaching of this blessed passage of Scripture. However, we are simply told how to restore a brother who has sinned against another. One should go to him personally and try to restore fellowship and have the wrong corrected. Then if that is unsuccessful, one should take one or two more Christians to talk with the brother. Then if he will not hear, one should "tell it unto the church."

In speaking still of such matters, verse 19 says, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Then verse 20 says, "For where two or three are gathered together in my name, there am I in the midst of them."

I take it that in this whole passage the Scripture is referring to a matter of fellowship in a church. And so it says that if two or three are gathered together in Christ's name, they are really a church. The Scripture does not say that they are an organized church. The Scripture does not say that they must have only two or three. But this Scripture indicates how simple is the meaning of the term and how unpretentious a group may be which can be really a New Testament church.

I remember in my boyhood in the cattle country of West Texas that in Black Flat School House, near Dundee, Texas, a church was

(Continued on page 11)

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Four Installments

(Continued from page 1)

the first of July, so much the first of October, until the entire amount is paid. And I have to tell this audience that 'you have been bought with a price,' and that that price was paid in different installments.

I. First Installment: From Heaven to Earth

The first installment paid for the clearance of our souls was the ignominious birth of Christ in Bethlehem. Though we may never be carefully looked after afterward, our advent into the world is carefully guarded. We come into the world amid kindly attentions. Privacy and silence are afforded when God launches an immortal soul into the world. Even the roughest of men know enough to stand back. But I have to tell you that in the village on the side of the hill, there was a very bedlam of uproar when Jesus was born. In a village capable of accommodating only a few hundred people, many thousands of people were crowded; and amid hostlers, and muleteers, and camel drivers yelling at stupid beasts of burden, the Messiah appeared. No silence. No privacy. A better adapted place hath the eaglet in the eyrie—bath the whelp in the lion's lair. The exile of Heaven lieth down upon the straw. The first night out from the palace of Heaven spent in an outhouse. One hour after laying aside the robes of Heaven, dressed in a wrapper of coarse linen. One would have supposed that Christ would have made a more gradual descent, coming from Heaven first to a half-way world of great magnitude, then to Caesar's palace, then to a merchant's castle in Galilee, then to a private home in Bethany, then to a fisherman's hut, and last of all, to the stable. No, it was one leap from the top to the bottom!

Let us open the door of the caravansary in Bethlehem and drive away the camels. Press on through the group of idlers and loungers. What, Mary, no light? "No light," she says, "save that which comes through the door." What, Mary, no food? "None," she says, "except that which is brought in the sack on the journey." Let the Bethlehem woman who has come in

here with kindly affections put back the covering from the Babe that we may look upon it. Look! Look! Uncover the head. Let us kneel. Let all voices be hushed. Son of Mary! Son of God! Child of a day—Monarch of eternity! In that eye the glance of a God. Omnipotence sheathed in that Babe's arm. That voice to be changed from the feeble plaint to the tone that shall wake the dead.

Hosanna! Hosanna! Glory be to God that Jesus came from throne to manger that we might rise from manger to throne, and that all the gates are open, and that the door of Heaven, that once swung this way to let Jesus out, now swings the other way to let us in. Let all the bellmen of Heaven lay hold of the rope and ring out the news: 'Behold, I bring you glad tidings of great joy which shall be to all people; for today is born, in the city of David, a Saviour, which is Christ the Lord!'

II. Second Installment: Tempted of Satan

The second installment paid for our soul's clearance was the scene in Quarantania, a mountainous region full of caverns, where there are to this day panthers and wild beasts of all sorts, so that you must now, the traveler says, go there armed with knife, or gun, or pistol. It was there that Jesus went to think and to pray, and it was there that this monster of Hell—more sly, more terrific than anything that prowled in that country—Satan himself, met Christ. The rose in the cheek of Christ—that Publius Lentulus, in his letter to the Roman Senate, ascribed to Jesus—that rose had scattered its petals. Abstinence from food had thrown Him into emaciation. The longest abstinence from food recorded in profane history is that of the crew of the ship Juno; for twenty-three days they had nothing to eat. But this sufferer had fasted a month and ten days before He broke fast.

Hunger must have agonized every fiber of the body, and gnawed on the stomach with teeth of death. The thought of a morsel of bread or meat must have

thrilled the body with something like ferocity. Turn out a pack of hungry men hungry as Christ was ahungered, and if they had strength, with one yell they would devour you as a lion a kid. It was in that pang of hunger that Jesus was accosted, and Satan said: 'Now change those stones which look like bread into an actual supply of bread.' Had the temptation come to you and me, under those circumstances, we would have cried: "Bread it shall be!" and been almost impatient at the time taken for mastication; but Christ with one hand beat back the hunger, and with the other hand beat back the monarch of darkness. Oh, ye tempted ones, Christ was tempted. We are told that Napoleon ordered a coat of mail made; but he was not quite certain that it was impenetrable, so he said to the manufacturer of that coat of mail: "Put it on yourself and let us try it"; and with shot after shot from his own pistol, the emperor found out that it was just what it pretended to be—a good coat of mail. Then the man received a large reward. I bless God that the same coat of mail that struck back the weapons of temptation from the heart of Christ we may now all wear; for Jesus comes and says: "I have been tempted, and I know what it is to be tempted. Take this robe that defended Me, and wear it for yourselves. I shall see you through all trials and I shall see you through all temptation."

"But," says Satan still further to Jesus, "come, and I will show you something worth looking at," and after a half-day's journey they came to Jerusalem, and to the top of the Temple. Just as one might go up in the tower of Antwerp and look off upon Belgium, so Satan brought Christ to the top of the Temple. Some people at a great height feel dizzy, and have a strange disposition to jump; so Satan comes to Christ with a powerful temptation in that very crisis. Standing there at the top of the Temple they look off—a magnificent reach of country. Grain fields, vineyards, olive groves, forests, and streams, cattle in the valley, flocks on the hills, and villages, and cities, and realms. "Now," says Satan, "I'll make a bargain. Just jump off. I know it is a great way from the top of the Temple to the valley, but if you are Divine you can fly. Jump off. It won't hurt you. An-

The Dark Line in John 3:16

(Continued from page 7)

judgment "shall go away into everlasting punishment" (Matt. 25:46).

Can God overlook forever the obstinacy and rebelliousness of men who defy His commandments and who scorn His provision for their salvation? If they refuse both His laws and His mercies what can He do but let them take the just and logical consequences of their attitudes and deeds? As a nurse attempts to keep a child from putting his hand into the flame of a candle because she knows that it will burn him, so God has sought to prevent men from destroying themselves.

God says, "I have no pleasure in the death of the wicked" (Ezek. 33:11). By the gracious providences of history, by the voices of preachers and prophets, and supremely by the gift of His own Son, Jesus Christ, God has offered both warning and salvation

to those who will receive it. What more could He be expected to do than He has done to lift men out of their sins and to restore them to Himself?

Only recently the newspapers carried the story of the death of Dawson Trotman, the leader of the Navigators. He had been waterskiing, and had climbed into a motorboat to rest, exchanging seats with one of the girls in the boat to give her a safer place, since she could not swim. A few minutes later both of them were thrown into the lake by a sudden lurch. Trotman helped the girl to keep her head above water until the boat could return to pick them up, and just as she was taken aboard, he sank. He gave his life to save her. Had he not sacrificed the last ounce of his strength, she would certainly have been drowned. Today she owes her life to a man who did for her what she could not do for herself, and who was willing to risk all for her safety.

The Bible says that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Pet. 3:18). He has taken upon Himself the heavy load of sin that we could not lift ourselves. He came "to seek and to save that which was lost" (Luke 19:10). He takes away the darkness of bewilderment, aimlessness, futility, isolation, and eternal despair, and puts the light of assurance, purposefulness, achievement, abundant fellowship and abiding hope into the hearts of those that believe on Him.

The saving point of contact with Christ is belief. As a drowning victim entrusts himself to the life-guard, and as a sick man puts himself under the complete authority of a skilled physician, so each of us must rely on Christ. "He is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). Do not give way to despair, but let Him take your failures and sins, and make His life yours. Those who believe on Him shall not perish, but shall have the everlasting life of God.

—THE END—

PUZZLE NUMBER 46

CLEWS ACROSS

- 1 Trees of Ophir and Lebanon (I Ki. 10:11)
- 6 Governor of Judea, who trembled under Paul's teaching
- 11 One of the Ionian Islands
- 12 One of the twelve spies. (Num. 13:12)
- 14 Day of the week (Abbr.)
- 15 A woman, converted at Athens (Acts 17:34)
- 17 N. E. State (Abbr.)
- 18 Pronoun
- 20 One of the "unclean"
- 21 An implement which Elisha caused to swim
- 22 Son of Seir. (Gen. 36:20)
- 24 Residue
- 25 Exists
- 26 Disciple
- 31 Direction (Abbr.)
- 32 Variation of Hagar (Gal. 4:24)
- 33 An animal, fleet, sure-footed and gentle
- 34 King of Bashan
- 36 Fearless
- 38 Here lies (hic situs) (Abbr.)
- 40 Lacking the comforts of life
- 42 My God. Cried aloud by Jesus, at the ninth hour, on the cross (Mark 15:34)
- 44 He who assisted in supporting Moses' hands, in battle. (Ex. 17:12)
- 45 Deaths
- 49 Vessel used in ancient times, to hold lots to be drawn
- 50 Near (Abbr.)
- 51 A chieftain of Judah. (Neh. 11:13)
- 53 Direction (Abbr.)
- 54 A land, noted for its wise men.
- 56 An apostle, who met with the disciples after the Lord's ascension
- 58 Growl—as a surly dog
- 59 Diminishes

CLEWS DOWN

- 1 City of Greece
- 2 Litteratum humanarum (Doctor) (Abbr.)
- 3 Excited to reasonless enthusiasm. (Jer. 50:38)
- 4 A man mentioned only in Proverbs. (30:1)
- 5 Sport of any kind
- 6 That which sustains
- 7 Title of dignity among the Turks
- 8 Long meter single (Abbr.)
- 9 The Psalm which contains "Blessed are all they that put their trust"
- 10 King of Persia. (B.C. 486-465)

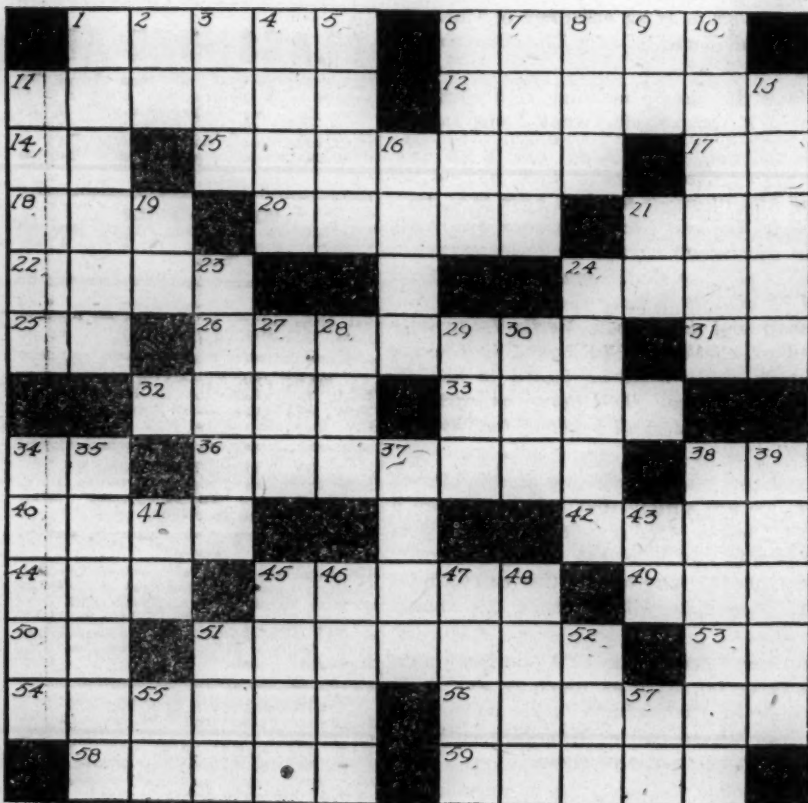
- 11 One of David's valiant men. (II Sam. 23:29)
- 13 Loyal
- 16 Animals imported by King Solomon
- 19 Great god of the sun; the principal deity of historical Egypt
- 21 City of Moab
- 23 Sarah's Egyptian maid
- 24 Thick
- 27 Foot of a lion
- 28 Metal
- 29 Article
- 30 Fleur-de-lis
- 34 A town of the Benjamites. (Josh. 18:24)
- 35 Fruit (pl.) of a vine that grows, often a foot a day, and withers as rapidly. It sheltered Jonah
- 37 Grandmother of Timothy
- 38 Animals as seen in Zechariah's vision
- 39 That which supplies strength or power
- 41 Conjunction
- 43 Luke (Abbr.)
- 45 A Hebrew dry measure—one tenth of an ephah
- 46 An idol of the Phoenicians; their god of the sun.
- 47 Melt
- 48 Mentally sound
- 51 American Missionary Association (Abbr.)
- 52 A mountain in N. W. Asia Minor
- 55 Prefix,—not
- 57 Modern method of transportation

Answer to Puzzle Number 44

XIV
DREAM ESROM
J TYRE PUAH S
ER EARTHEN HA
SIP BE ESTHER
UCAL DAS SINA
SHERA BUZ PAT
CHASE
MIL TEN RIVER
ASIA BAG VICE
SHINAR ER EHI
SI ELEAZAR OG
A SNOW ERAN N
MOTES REGEM

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3. To receive your copy of the booklet, *Never Alone, Never Forsaken*, your entry must be postmarked by OCTOBER 27, 1956. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrived. The answer to puzzle No. 46 will appear in the November 2 issue of THE SWORD OF THE LORD.

Name _____ (PRINT)

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Four Installments

(Continued from page 8)

will be dashed to death."

The mate said, "I know what I am about."

The boy raised his hat in recognition of the order, and then rose hand over hand and went to work; and as he swung in the storm the passengers wrung their hands and expected to see him fall. The work done, he came down in safety; and a Christian man said to him:

"Why did you go down in the fore-castle before you went up?"

"Ah," said the boy, "I went down to pray. My mother always taught me before I undertook anything great to pray."

"What is that you have in your vest?" said the man.

"Oh, that is the New Testament," he said. "I thought I would carry it with me if I really did go overboard."

How well that boy was protected. I care not how great the height or how vast the depth, with Christ within us, and Christ beneath us, and Christ above us, and Christ all around us, nothing shall befall us in the way of harm. Christ Himself having been in the temple, will deliver all those who put their trust in Him. Blessed be His glorious name forever.

III. Third Installment: Rejected, Condemned, Slandered, Hated

The third installment paid for our redemption was the Saviour's sham trial. I call it a sham trial—there has never been anything so indecent or unfair in the Tombs Court of New York as was witnessed at the trial of Christ. Why, they hustled Him into the courtroom at two o'clock in the morning. They gave Him no time for counsel. They gave Him no opportunity for subpoenaing witnesses. The ruffians who were wandering around through the midnight of course saw the arrest and went into the courtroom. But Jesus' friends were sober men, were respectable men, and at that hour, two o'clock in the morning, of course they were at home asleep. Consequently, Christ entered the courtroom with the ruffians.

No one to speak a word for Him. I lift the lantern until I can look into His face, and as my heart beats in sympathy for this, the best friend the world ever had, Himself now utterly friendless, an officer of the court comes up and smites Him in the mouth and I see the blood stealing from gum and lip. Oh, it was a farce of a trial, lasting only perhaps an hour, and then the judge rises for the sentence. Stop! It is against the law to give sentence unless there has been an adjournment of the court between condemnation and sentence; but what cares the judge for the law? "The man has no friends—let Him die," says the judge, and the ruffians outside the rail cry: "Aha! aha! that's what we want. Pass Him out here to us. Away with Him, away with Him."

Oh, I bless God that amid all the injustice that may be inflicted upon us in this world we have a Divine sympathizer. The world cannot lie about you nor abuse you as much as they did Christ, and Jesus stands today in every courtroom, in every home, in every store, and says: "Courage! By all my hours of maltreatment and abuse I will protect those who are trampled on." And when Christ forgets that two o'clock morning scene, and the stroke of the ruffian on the mouth, and the howling of the unwashed crowd, then He will forget you and me in the injustices of life that may be inflicted upon us.

IV. Payment in Full: Christ Dying for Our Sins

Further, I remark, the last great installment paid for our redemption was the demise of Christ. Three or four summers ago there was a very dark day when the sun was eclipsed. The fowl at noonday went to their perch, and we felt a gloom as we looked at the astronomical wonder. It was a dark day in London when the plague was at its height, and the dead, with uncovered faces, were

taken in open carts and dumped in the trenches. It was a dark day when the earth opened and Lisbon sank; but the darkest day since the creation of the world was when the carnage of Calvary was enacted. It was about noon when the curtain began to be drawn. It was not the coming-on of a night that soothes and refreshes; it was the swinging of a great gloom all around the heavens. God hung it. As when there is a dead one in the house you close the shutters or turn the lattice, so God in the afternoon shut the windows of the world. As it is appropriate to throw a black pall upon the coffin as it passes along, so it was appropriate that everything should be somber that day as the great hearse of the earth rolled on, bearing the corpse of the King.

A man's last hours are ordinarily kept sacred. However you may have hated or caricatured a man, when you hear he is dying, silence puts its hand on your lips, and you would have a loathing for the man who could stand by a deathbed making faces and scoffing. But Christ in His last hour cannot be left alone. What, pursuing Him yet, after so long a pursuit? You have been drinking His tears. Do you want to drink His blood? They come up closely, so that notwithstanding the darkness they can glut their revenge with contortions of His countenance. They examine His feet. They want to feel for themselves

whether those feet are really spiked. They put out their hands, and touch the spikes, and bring them back wet with blood, and wipe them on their garments.

Women stand there and weep, but can do no good. It is no place for tenderhearted women. It wants a heart that crime has turned into granite. The waves of man's hatred and of Hell's vengeance dash up against the mangled feet, and the hands of sin and pain and torture clutch for His holy heart. Had He not been thoroughly fastened to the cross they would have torn Him down and trampled Him with both feet. How the Cavalry horses arched their necks, and champed their bits and reared, and snuffed at the blood. Had a Roman officer called out for a light his voice would not have been heard in the tumult; but louder than the clash of the spears, and the wailing of womanhood, and the neighing of the chargers, and the bellowing of the crucifiers, there comes a voice crashing through, loud, clear, overwhelming, terrific. It is the groan of the dying Son of God! Look! What a scene! Look, oh, world, at what you have done. I lift the covering from the maltreated Christ to let you count the wounds and estimate the cost. Oh, when the nails went through Christ's right hand and through Christ's left hand—that bought both your hands with all their power to work, and lift, and write. When the nail went through Christ's right foot and Christ's left foot—that bought your feet, with all their power to walk, or run, or climb. When the thorn went into Christ's

temple, that bought your brain with all its power to think and plan. When the spear cleft Christ's side, that bought your heart with all its power to love, and repent, and pray.

Every Sinner Urged to Accept This Redeemer Who Purchased Him, and Live

If a man is in no pain, if he is prospered, if he is well and he asks you to come, you take your time, and you say: "I can't come now. I'll come after a while. There is no haste." But if he is in want and trouble, you say: "I must go right away. I must go now." Tonight Jesus stretches out before you two wounded hands, and He begs you to come. Go, and you live. Stay away, and

you die. Oh, that to Him who bought us we might give all our time, and all our prayers, and all our successes. I would we could think of nothing else, that we could do nothing else but come to Christ. He is so fair, He is so loving, He is so sympathizing. He is so good, I wish we could put our arms around His neck and say: "Thine, Lord, will I be forever." Oh that tonight you would begin to love Him. Would that I could take this audience and wreath it around the heart of my Lord Jesus Christ.

When in 1865 the Atlantic Cable was lost, do you remember that the *Great Eastern* and the *Medway* and the *Albany* went out to find it? Thirty times they

(Continued on page 10)

What Does Your English Say About You?

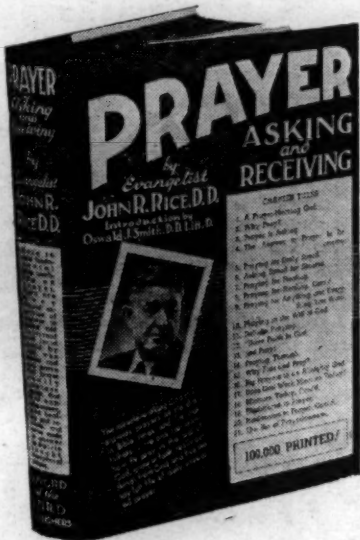
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Four Installments

(Continued from page 9)

sank the grapnel two-and-a-half miles deep in the water. After a while they found the cable and brought it to the surface. No sooner had it been brought to the surface than they lifted a shout of exultation, but the cable slipped back again into the water and was lost. Then for two weeks more they swept the sea with the grappling hooks, and at last they found the cable and they brought it up in silence. They fastened it this time. Then, with great excitement, they took the end of the cable to the electrician's room to see if there were really any life in it, and when they saw a spark and knew that a message could be sent, then every head was lifted, and the rockets flew, and the guns sounded, until all the vessels on the expedition knew the work was done and the continents were lashed together. Well, my friends, Sunday after Sunday we have come searching down for your soul. We have swept the sea with the grappling hook of Christ's Gospel. Again and again we have thought that you were at the surface, and we began to rejoice over your redemption; but at the moment of our gladness you sank back again into the world, and back again into sin. Tonight we come with this Gospel searching for your soul. We apply the cross of Christ first to see whether there is any life left in you, while all around the people stand, looking to see whether the work will be done, and the angels of God bend down and witness, and, oh, if now we could see only one spark of love, and hope, and faith, we would send up a shout that would be heard on the battlements of Heaven, and two worlds would keep jubilee because communication is open between Christ and the soul, and your nature that has been sunk in sin has been lifted into the light and the joy of the Gospel.

I cannot put my head to the pillow tonight until I have once more invited you to Christ. I feel a burden like a mountain on my soul. Must I meet this audience at the judgment seat of Christ? Must we all be there?

They shall come from the East, and the West, and from the North, and from the South, host above host, gallery above gallery, ten thousand times ten thousand. And will I be there, and will you be there, and must we give an account for this night's confronting and this night's work? Oh, Lord Jesus, lay hold of their souls this moment by Thy grace, and if I never preach again, now let me call them to Thyself, and implore them with tears to seek for the salvation of their souls. "This night thy soul may be required of thee, then whose shall these things be thou hast provided?" Oh, my brother, will you not now attend to the things of your soul? Shall not this be the moment when your salvation shall be reported in Heaven? For many of you how many prayers have been offered? Father prayed for you. Mother prayed for you. Your Christian wives have been praying for you. Perhaps your Christian children have been praying for you, and yet you have not found the mercy of the cross. Oh, Lord, save that man. Now is the accepted time. Now is the day of deliverance. Is there no charm in Heaven? Is there no horror in Hell? Is there no loveliness in the cross? Is there no grandeur in the judgment, that your souls are not moved? "Ho, every one that thirsteth, come" and look at the fountain bursting from beneath the Rock of Ages. Though you have been wandering

a great way off, though during this past week you have been to a place of which you would not like to tell your best friend, though you have wasted your estate of blessing, though you have been wandering on these ten or fifteen years with your back turned to all early Christian influences, you may this night accept Christ and be saved.

I have wondered these many years why so many people come to hear the Gospel as I preach it. You know I have not smoothed over anything. I believe they want to be saved, and I believe you have been sitting and standing tonight anxious after God and Heaven. Though I tell you these plain truths in a plain way, with no possible earthly charm, you know what I tell you is true. You are an immortal soul, bound to the bar of God, and there is a Heaven and there is a Hell, and there is only one way of escaping the darkness, and there is only one way of winning a crown. May God Almighty, by His Spirit, raise in power what tonight has been sown in weakness, and when all these scenes have passed away, and you no more sit under the sounding of the Gospel, and it is no longer my joy to preach it on earth, may we enter into the blessed assemblage that stands around about the throne of God. No sorrow there. No sin there. No death there. Singing the eternal doxologies of the redeemed—oh, may that be our happy lot, God forbid that one of you should miss Heaven.

—THE END—

Jungle Doctor

(Continued from page 3)

river, and she cried and cried, until she had no more tears. Then an Indian lorry picked us up, and brought us to the turn-off, ten miles from here. Oh, that journey! How we bumped and bumped! (I thought of that nightmare stretch of road with its corrugations and deep ruts and the extreme discomfort I had experienced in a touring car.)

"We tried to make her comfortable on the floor of the lorry. But it was terribly hard, and she

groaned and groaned. Since dawn I have been carrying her on my back through the swamps to here. Can you do anything for her, Bwana?"

"We'll try," I said, but at that minute I heard Daudi turn out the primus.

"The things aren't ready yet, are they, Daudi?"

In English he replied:

"There will be no need for the instruments today, Bwana. I've just heard that she has passed on."

Quietly I took the father aside. "She has gone."

The big African put his head in his hands and simply shook in silent grief. Daudi came in and spoke quietly to him in effort to comfort.

"Oh, my daughter, my daughter. If I could have got here sooner! It was such a journey!"

I watched the African dresser kneel beside the operating table with this great, half-clad African; silently I joined them, and Daudi committed into God's hands the soul of the little girl, and told Him about the grief of the parents. Daudi understood so fully these primitive people's feelings in tragedies of this sort. Very simply he spoke to the mourning relatives of God and of the life that is after death, and of the Saviour who makes that life possible.

I went away from the hospital with the European nurse.

"What a tragedy, sister. What a tremendous effort they made. How futile it seems over here to attempt to combat all these illnesses, all these tropical things, these animal attacks, and the primitive transport—and to have to do it all with so few drugs and supplies. I feel utterly depressed about it all."

"It's the hectic week you've had, Doctor, and this on top of it, that makes you look only at the dark side of the picture. Don't forget all the eyes we saved last week, and those four children with tick fever, and the baby with pneumonia, and the woman with twins in the maternity ward."

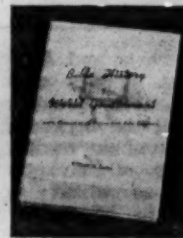
"Oh, yes, sister, I realize all that, but things are so difficult out here. It's a colossal task for just a handful of us to tackle."

"Well, frankly, Doctor, we couldn't tackle it if we were not sure that God stands behind us, and helps us in every phase of the job."

"That's exactly it, sister."

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Churches and the Church

(Continued from page 7)

organized which had only five members. A blessed revival came later and others were converted and added to the church.

This teaching that a few people getting together in Jesus' name are really a church is inherent in the way most local congregations do business. It is taken for granted that the local congregation present is a quorum and has a right to act for the church as a body, even though a majority of the members may not be present. They tacitly understand that the group that comes together by agreement, to meet in Jesus' name, is a church in the Bible sense.

In view of the above passages of Scripture, one can see that a lot of the foolish talk about "Which is the true church?" is beside the point entirely, for those who ask such questions are speaking, not of a local congregation of Christians, but of a human organization, a denomination. But there were no denominations as such in Bible times, and the word *church* does not mean a denomination at all.

So if one says "the Catholic Church," he ought to understand that he is using the term simply in a changed meaning, not in the Bible sense. In the Bible sense, the word *church* does not mean the denomination, and when one says "the Catholic Church," "the Methodist Church," or "the Christian Church," meaning a denomination, he is using language unknown in the Bible. And so no denomination could possibly be "the true church."

The truth is, of course, that no church composed of human beings is entirely and perfectly "the true church." That is, it may not be absolutely true in doctrine, or it may have some unsaved person in the membership, unconverted, or it may have worldliness among the members. Or it may fail in carrying out God's great plan of soul winning. So no local congregation is perfectly true to God's plan and pattern. But every group of Christians called together in Christ's name is truly a church, though it naturally will have human frailties and faults.

Let us take the matter in another way. A local congregation of Christians does not need to be a part of any particular denomination to be a true church. The fact that a local congregation is part of the Roman denomination, or the Methodist denomination, or is affiliated with some Baptist convention or with the sect called "the Church of Christ" does not mean that it is a true church, or part of the true church. God never refers to denominations by the word *church* in the Bible.

However, the New Testament does set a high and blessed standard for local congregations of Christians. The church of Corinth, of course, failed to reach God's standard. The churches of Galatia failed to reach God's standards perfectly. The churches in the book of Revelation failed to meet God's perfect standards. Every other congregation of Christians in the world, since it is composed of human beings still in the flesh and not made perfect, has faults and flaws. But thank God, when Jesus comes and when our vile bodies are changed like to the glorious body of Christ, and when this old nature and this body are renewed and adopted, then, thank God, any assembly of the glorified saints will be a perfect assembly. Until then we ought to earnestly try to pattern our assemblies after the pattern set in the New Testament. But it is foolish to boast that any group is "the true church."

Years ago it was customary to say to little girls who might be vain about their pretty curls or their lovely faces, "Pretty is as pretty does." So let us rejoice when any group of Christians tries to follow the Bible and honor the Lord Jesus. Aside from that, there is no standard by which we can select a "true church."

4. The Church of All the Saved Which Will Be Called Out and Assembled in Heaven

We have said that the word *church* in the New Testament is the translation of the Greek word *ekklesia*, that it simply means a called-out assembly, and that it is used in the Bible of the following: 1. The mob of idolaters at Ephesus mentioned in Acts 19. 2. The nation Israel called out of Egypt and assembled at Mount Sinai in the wilderness under Moses' leadership. 3. Local congregations of Christians in the New Testament. This latter is the way the term is most often used.

But there is a strong, blessed teaching in the Bible in which the word *church* is used also of the whole body of Christians, the born-again ones, the body of Christ, who will be called out to meet Christ in the air when He comes. But that great subject deserves an entire section.

II. The Church Which Is Christ's Body

This is a wonderful teaching to bless our hearts, and so I invite you to follow me in a study of several blessed Scriptures.

1. The Church or Body of Christ Includes All Saved People of All Ages

In Ephesians 1:21-23 we are told that Christ is at God's right hand in the heavens, and that the Father "hath put all things under his feet, and gave him to be the head over all things to THE CHURCH, WHICH IS HIS BODY, the fulness of him that filleth all in all."

Notice the statement, "... to the church, which is his body." Then there is a group which the Bible calls the body of Christ, and it is called also the church.

So also in Colossians 1:18 the Scripture says, "And he is the head of the body, the church . . ." So there is a group favored and blessed of God who are called the body of Christ, His church.

The book of Ephesians has blessed and clear teaching on this matter. In Ephesians 1:10 we learn what God has planned:

"That in the dispensation of the fulness of times he might gather together IN ONE all things in Christ, both which are in heaven, and which are on earth; even in him."

How blessed it is that one of these days God will take every saint in Heaven and every saint on earth, and gather them all "in one."

In Ephesians, chapter 2, there is a great and blessed teaching about the favor that God has shown to the Gentiles. They were called "uncircumcision," and they were separated from the Jews who are called "the circumcision." Gentiles in old time were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Here we are reminded that through the centuries of Old Testament times, most Gentiles were in heathen darkness and God was revealed, principally to the nation Israel. But then there is the blessed truth that "... now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). We are told that the middle wall of partition has been broken down between Jews and Gentiles, "... for to make in himself of twain one

new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:15, 16).

Now read carefully the rest of that chapter.

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:19-22.

We see then that this "ONE" that God will gather together, this "new man," this "household of God," this "building fitly framed together," this "holy temple in the Lord," this "habitation of God through the Spirit," will be composed of all the saints, both Jews and Gentiles.

Note those terms very carefully. This group is called the body of Christ, the church, the household of God, a "building," a "holy temple," "an habitation of God through the Spirit."

This group is dear to God, and it goes by the name of *church* and *body of Christ*, and several other names.

2. This Church or Body of Christ Is Not, Itself, a New Testament Mystery

Paul speaks, in Ephesians 3, of a great mystery. I hope you will read very carefully Ephesians 3:1-6 because this blessed Scripture has been misunderstood by many.

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."

What is the great mystery which "in other ages was not made known unto the sons of men"? It is simply this—"That the Gentiles should be fellowheirs, and OF THE SAME BODY, and partakers of his promise in Christ by the gospel" (Eph. 3:6). Gentiles are to be saved and taken into the church, the body of Christ, the household of God, along with saved Jews! That is the mystery.

Here our friends with a strong dispensational teaching have done us harm. The beloved Scofield Bible, which has been greatly used of God and which is the best reference Bible in the world, has misleading notes. Dr. Scofield, on this matter, says that,

"The mystery 'hid in God' was the divine purpose to make of Jew and Gentile a wholly new thing—the church, which is his [Christ's] body, formed by the baptism with the Holy Spirit (I Cor. 12:12, 13) and in which the earthly distinction of Jew and Gentile disappears (Eph. 2:14, 15; Col. 3:10, 11)."

But Dr. Scofield is utterly mistaken. The footnote does not say what Paul said to us by divine inspiration in Ephesians 3:6. The mystery was simply "That the Gentiles should be fellowheirs, and of the same body . . ." with the Jews. It was not a new body. It was not formed at Pentecost. Our brother has read into the Scriptures here what God did not say. It was doubtless because of a misunderstanding of some other Scriptures. The mystery was simply that now the Gospel would be preached widely to Gentiles and they would be converted and added to the household of God, the saved among the Jews.

It is true that some Scriptures in the Old Testament make slight references to the conversion of Gentiles. It is true that many Gentiles in Nineveh were converted, that Naaman the Syrian, Ruth the Moabitess, Rahab the harlot, and other individual Gentiles were saved. But the Jews did not believe, and in fact did not want to believe, that God would save multitudes of Gentiles on exactly the same basis as Jews, by faith in Christ without the ceremonial law. Now that mystery was revealed, not only to Paul, but "... it is now revealed unto his holy apostles and prophets by the Spirit," as Ephesians 3:5 tells us. Saved Gentiles are to be in the same body of Christ as saved Jews.

3. This Body of Christ or Church Is Now Building, Growing

Now note again the blessed truth in Ephesians 2:21, 22—"In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." That body was not formed at Pentecost. It was not formed by the baptism of the Holy Ghost on that day. It is a growing thing. This temple, this household of God, this habitation of God, this body of Christ, this church, is slowly being built as God adds other precious souls to the body when they are saved. And so these Christians at Ephesus "are builded together" into this body, this holy temple, this household of God.

And now we are reminded that Jesus had promised that He would be building His church. The passage is in Matthew 16:18—"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

You will notice that here Peter, by blessed inspiration of God, knew that Jesus was the Christ, the Son of the living God. And his saying so pleased the Lord Jesus very much. And then Jesus made a play on words. He said to Peter, "Thou art Peter (the Greek word means a boulder or a small stone), but on THIS ROCK (referring to Himself, and the word *rock* here means bedrock, Christ) I will build my church; and the gates of hell shall not prevail against it."

Our Catholic friends have utterly missed the point of the Scripture when they think that the church was built on Peter. It is built on Christ Himself, the bedrock, the foundation stone.

And that is the clear statement of I Corinthians 3:11—"For other foundation can no man lay than that is laid, which is Jesus Christ." Jesus Himself is the foundation stone upon which the church is built.

The Lord Jesus said, "... upon this rock I WILL BUILD MY CHURCH; and the gates of hell shall not prevail against it." But the word *build* does not mean one particular act. He does not mean "In an instant I will bring my church into being." No, houses are not built that way. Households are not built that way. Temples are not built that way. A body is not built that way. Building is a process. And so what Jesus really said here, as is made clear in the Greek, is "Upon this rock I will be building my church." That is, "I will continually, like a stonemason, with one stone upon another, build my building."

And that clear meaning of how Christ is building His church is brought out in I Peter 2:2-5. There the Scripture says, "As newborn

babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Here the Scripture says that we have come to Christ as a living foundation stone. And we also, as living stones, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Every convert, when the blessed Holy Spirit regenerates him and makes him a child of God, is put into the body of Christ, is built into this wall of the temple, is by a spiritual miracle grafted into the body of Christ. So Christ is building His church!

4. All Christians Are Buried, or Baptized, or Submerged Into the Body of Christ at Regeneration, by the Holy Spirit

And now you will be able to understand I Corinthians 12:12, 13—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

There is only one body, but it has many members, this church, this body of Christ, this habitation of God, this household of God, this temple that is growing.

"For by one Spirit are we all baptized into one body . . ." (I Cor. 12:13).

Plymouth Brethren and some other strong believers in dispensations also misunderstand this Scripture, as did Dr. Scofield, the beloved and great editor of the notes of the Scofield Reference Bible. Dr. Scofield thought that this Scripture referred to what happened at Pentecost. He thought that by the coming of the Holy Spirit at Pentecost the church was formed, and that potentially this matter was settled for every Christian.

But that is not what the Scripture means, I am sure, and I think you will agree, in the light of God's teaching about the church which is being built.

The word which Dr. Scofield misunderstood and so missed the meaning of the verse was the word *baptized*. Dr. Scofield, of a Presbyterian and a Congregationalist background, thought of baptism as an initiatory rite. But he, a Pedobaptist, did not think about the literal meaning. The meaning, of course, is immersion, a burial, an overwhelming, a covering. The literal, physical baptism in the Bible is the burial of the believer in water on profession of his faith. As Romans 6:4, 5 says, "Therefore we are buried with him by baptism into death . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." So baptism is the likeness of the burial of Christ and His resurrection.

That, I say, is literal, physical baptism. But the term is used in a figurative sense in the Bible also. Jesus spoke of being overwhelmed or baptized in sufferings (Luke 12:50). And in Acts 1:4, 5, Jesus "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me . . . but ye shall be baptized with the Holy Ghost not many days hence." He meant that the Christians should be figuratively overwhelmed, buried in the Spirit of God. He did not mean, of course, that God would put the Holy Spirit in a pitcher and pour Him out over Christians until they were physically, literally covered. It was a figurative use of the word with a blessed meaning. And so there are many other terms like "filled with the Spirit," or "the gift of the Spirit," for the same blessing.

Here in I Corinthians 12:13 is another figurative use of the word *baptism*. The new convert is likened unto a living stone. The divine Stonemason, the Holy Spirit, takes this living stone and lays him in the wall which He is building. This new convert is built in and covered over, baptized, into the wall, the building which God is building with living stones, with Christ Himself the foundation! So I Corinthians 12:13 simply refers to what happens when one is born again. He is simply buried into the body of Christ and made a part of that body. Then that body grows into a holy temple! Christ is building His church as people are saved.

5. Assembly or Church Now Being Prepared Will Be Called Out at Christ's Second Coming and Assembled in Heaven

It is good for us to remember that God has a number of names for this body, this household of God, this temple, this church.

Of course this body is, in a spiritual sense, a church already because in a spiritual sense all the Christians are called out from this present evil world. And in some sweet and blessed spiritual sense, we are really part one of another and drawn near to one another.

These lines are written as I am in Korea, 11,000 miles from home. I preached this morning by interpreter to a houseful of people. Their faces lighted up as I preached to them on "A Know-So Salvation," and I felt that already we were near and dear to one another and that we were part of the same body.

In Japan last week I felt this same nearness to dear men of God. They talked kindly to me, promised to pray for me, asked me to come to help Japan in soul winning. They are saved, members of the same body.

This body now is being built. This household of God through the Spirit is a reality. And it is already, in a spiritual sense, called out from this wicked world. The body of Christ in some spiritual sense is already a church, a called-out assembly.

I said it is a called-out assembly in a spiritual sense; Christians are widely spread over the world. But there is a oneness of heart to all the saints of God. They are knit together in a bond of love. They are members of the same body.

Of course the physical, literal calling out of the saints of God and their assembling will be when Jesus comes at the rapture.

In I Corinthians 15:51, 52, we are told, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

We will be changed in a moment. Our salvation will be perfected. Our bodies will be redeemed, adopted.

But this renewed, glorified body will be gathered together to meet Christ at His second coming. This we are told in I Thessalonians 4:13-18.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have

no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

We should not fret concerning the beloved dead whose bodies are asleep in the grave. For, thank God, we will meet them again! " . . . Even so them also which sleep in Jesus will God bring with him" (vs. 14).

And verses 16 and 17 tell us, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." You see, a great assembly will then take place and all the redeemed of God will be gathered together in Heaven with Jesus.

And that assemblage of the church is discussed in Hebrews 12:22, 23. There the Hebrew Christians to whom the epistle is addressed are told that they will come, not to Mount Sinai, "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:22-24).

That "general assembly and church of the firstborn, which are written in heaven" will be literally, physically, assembled together.

Then it will be actually, literally, a called-out assembly, a church.

Now in a spiritual sense Christians are called out of the wicked world and bound together in one body. And we have the same Saviour, the same Bible. The unities of the Spirit prescribed in Ephesians 4 are ours now. But the literal rapture and calling out to meet Christ in the air is future. And this body of Christ is the church "prospectively," as the late B. H. Carroll said. Our names are already written in Heaven. And one of these blessed days we will be gathered there where our names are already written. It is this group, this great called-out assembly, including all the saved of all ages, who will meet Christ in the air and be taken to Heaven for the wedding feast, which is often referred to by the term, "church."

More Next Week!

Next week, D.V., we will discuss doctrinal problems depending on the Bible doctrine of Churches and the Church, like the following:

1. When does the word *church* refer to the body of Christ, in Scriptures?
2. When did the church begin?
3. Was the Great Commission given to a denomination or denominations, to local congregations, or to individual Christians?
4. Who has authority to baptize?
5. What authority should ordain preachers?

Be sure not to miss next week's article. Better save this article to refer to, because both articles go together.

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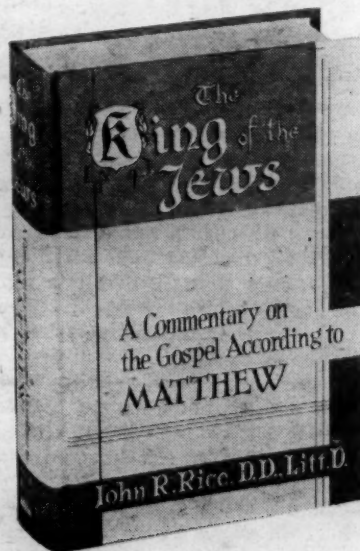
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